

ST. LUKE'S CHURCH

GENESEE FALLS

1817 - 1967

ROCHESTER, NEW YORK

ST. LUKE'S CHURCH
GENESEE FALLS

PAST AND FUTURE

By
VIRGINIA JEFFREY SMITH

Preface by
REV. FREDERICK M. WINNIE, D.D.

Illustrations by
RALPH H. AVERY AND THE AUTHOR



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By
The Wardens, Vestrymen and Rector
of St. Luke's Church
Genesee Falls
Rochester, New York

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TABLE OF CONTENTS

	Page
Preface—The Rev. Frederick M. Winnie, D.D.	V
Introduction.	VII
Chapter I—Genesee Falls and Its Churches.	1
Chapter II—Servants and Leaders.	19
Chapter III—Shepherds of the Flock, 1827-1855.	31
Chapter IV—Laborers in the Vineyard, 1855-1916.	37
Chapter V—St. Luke's and Her Children.	47
Chapter VI—Working Together.	53
Chapter VII—Helping Our Country.	63
Chapter VIII—On the Rolls of History.	65
Chapter IX—Arise and Build.	72
Chapter X—Marching Forward.	80
Epilogue.	89

TABLE OF ILLUSTRATIONS

	Page
"In Old St. Luke's"	VIII
The Chancel—showing an early altar rail.....	X
The Indenture—The land is acquired.....	3
An early engraving of St. Luke's.....	9
Original arrangement of pews.....	12
Consecration of St. Luke's.....	15
The Rt. Rev. John Henry Hobart.....	16
Parchment from upper pulpit.....	18
Colonel Nathaniel Rochester.....	22
Fund Raising, 1833.....	25
The First Four Rectors of St. Luke's.....	29
Chancel Draped for Lincoln's Memorial Service.....	39
The Rectors of St. Luke's, 1855-1915.....	46
St. Luke's—an early exterior.....	48
Celebration, 1894.....	52
The Rev. Samuel Tyler, D.D.....	61
Memorial Day, 1940.....	64
St. Luke's—early 1950's.....	68
Christmas—early 1920's.....	70
The Rochester Museum Display, 1966.....	79
St. Luke's Interior—Before Restoration.....	82
Scaffolding During Restoration.....	84
St. Luke's Restored—December, 1966.....	87
The Rev. Frederick M. Winnie, D.D.....	88

PREFACE

We live in the world at a time when the Church functions in the midst of great social, economic and scientific upheaval. Men are searching for better ways of living. They are reaching for higher destinies. They are restless to know the truth. It is indeed a wonderful privilege and a challenging task for the Church to proclaim the Good News when men are in the midst of such exciting adventure. This history of St. Luke's Church reflects not only the accomplishments of the past, but also the demands of the present and future.

The history is published to mark the One Hundred and Fiftieth Anniversary of the founding of St. Luke's Parish. To accomplish this important project the Vestry turned to Miss Virginia Jeffrey Smith. This book is the result of research and study over a period of a year and is offered by her as a "labor of love" for her Church. We give thanks to her for giving so much of her time and talent to make this possible. We are grateful for the large amount of work and patient care which are reflected in these pages.

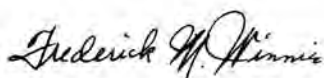
St. Luke's Church has fine history. As the Mother Church of this City it has been responsible for the birth and growth of many other Parishes and Missions and has shared in the development of the religious life of the entire community for one hundred and fifty years. Once it stood as a neighborhood church in a small village. Now it stands as a church in the metropolitan area of a large city. People of all sorts and conditions enter her doors

day by day and Sunday after Sunday. As the downtown is being renewed St. Luke's Church will continue to witness in the very heart of Rochester to the wonderful love of God and of His Son Jesus Christ. Such witness may vary in form but not in reality. The Church must live only for the sake of the world and its needs. In giving herself the Church is made strong.

It has been a great privilege for me to serve as Rector of this fine Parish. Like other Rectors, I have felt a particular love for St. Luke's Church and I am grateful for the understanding and strong support provided me and the thoughtfulness given my family.

As we look back one hundred and fifty years we give thanks for the countless men and women who have offered their prayers, their visions, their successes and failures, indeed themselves, to St. Luke's Church. In memory of them and their commitment to Jesus Christ and His mission to the world we rededicate our own lives.

ST. LUKE'S EPISCOPAL CHURCH
ROCHESTER, NEW YORK.

A handwritten signature in dark ink, reading "Frederick M. Winnie". The script is fluid and cursive, with the first name "Frederick" being more prominent and the last name "Winnie" written in a more compact, flowing style.

FREDERICK M. WINNIE
RECTOR

INTRODUCTION

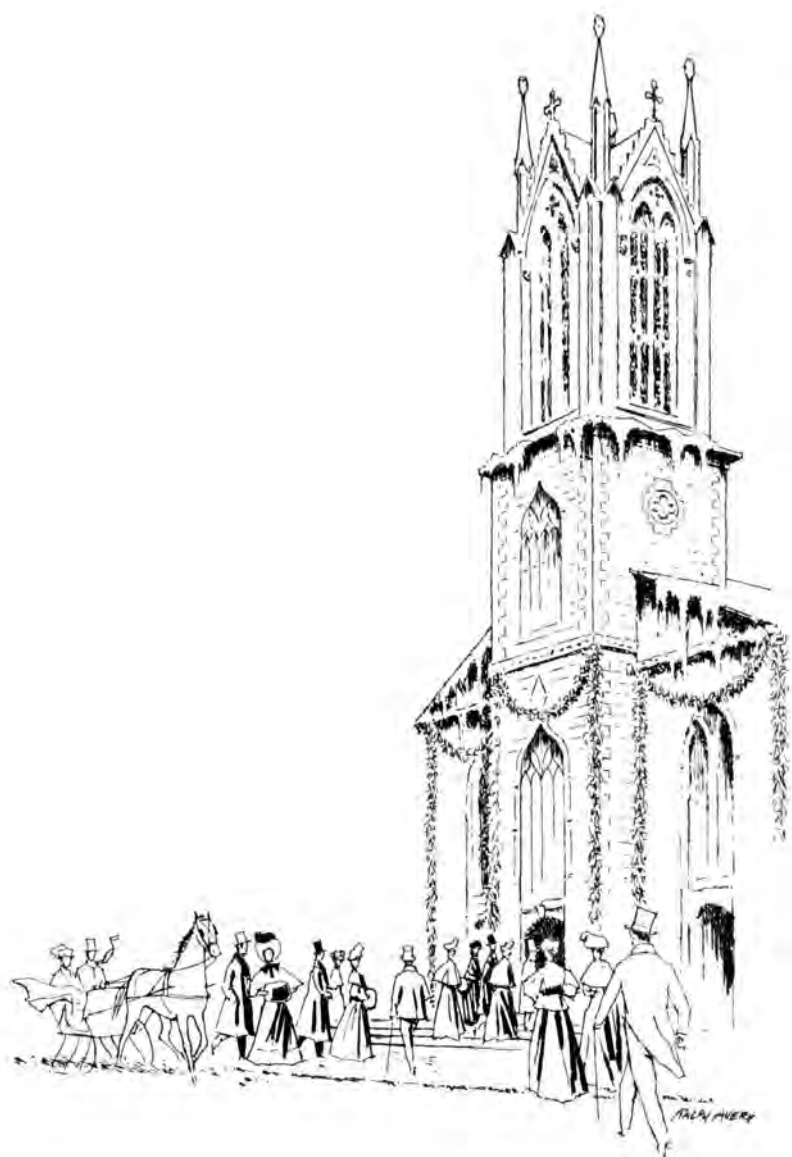
No one book can tell the full story of the life of a parish one hundred and fifty years old. It would mean telling of the work, the faith, the aspirations of thousands who, by their lives and examples, have acted as its bulwark; the boys and girls who have learned to face life strengthened by the teaching of Sunday school or sermon; the rectors who have led by precept, example and inspiration; the members of their staffs who have helped them carry the burden; the men who, as wardens and vestrymen, have steered the parish through weather fair and stormy; the women who have labored in sewing room, district visiting and kitchen; and the community itself in which, for one hundred and fifty years, the Church has been a moral and a spiritual force.

The story cannot be told in parish registers which recount baptisms, confirmations, weddings and funerals, for they are but the "Outward and visible sign of the inward, spiritual grace" which have made the church an entity and a living force.

We hope that some of the things written may arouse connotations and memories which can enrich the printed page.

VIRGINIA JEFFREY SMITH

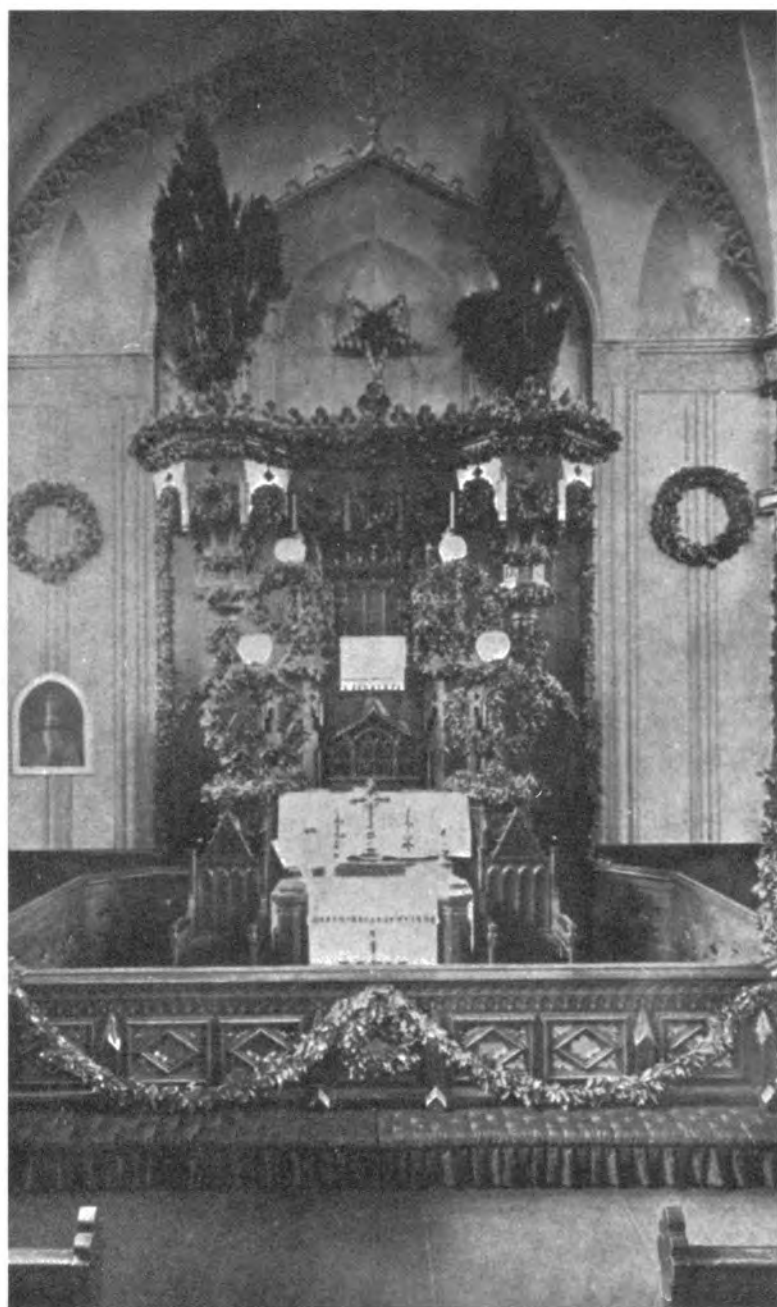
We gratefully acknowledge the help of Dr. Winnie, Mr. William P. Allen, Jr., Mr. Ralph H. Avery, Miss Helen M. Elliott, Miss Helen H. Tanger and many fellow parishioners, also the librarians of the Rochester Public Library, the Rochester Historical Society, and the Diocesan House. We also want to thank Mr. Hamilton B. Allen for editorial advice, and Mr. Joseph C. Wilson of the Xerox Corporation for extensive work in the salvaging of early archives.



IN OLD SAINT LUKE'S
NEW YEAR'S DAY, 1898

By the Rev. Joseph Ely

Hung with its Christmas greens, how sweet and fair
Seems, on this New Year's Day, this house of Prayer!
The years bring change; but here where all things speak
Of that which changes not, 'tis good to seek
Along the well-known paths of prayer and praise
Courage and strength to meet the coming days.
What shadowy forms come with us when we meet,
Pass up the aisle and take their wonted seat;
Dear saints of God, who long have found release
From all earth's struggles, to His perfect peace.
Why should we think them dead, why far away?
Are they not near us when we kneel to pray?
Above, below, no distance can divide
The friends and followers of the Crucified.
Onward then press, while swift years take their flight,
The way all blessing and the goal in sight.



I
GENESEE FALLS
AND ITS CHURCHES

Rochesterville, with a population under 1,000, had just been incorporated as a village in 1817. It could no longer be described as "a swamp of rattlesnakes fenced about with frogs," but the dreaded "Genesee fever" was all too well known. There were just a few cabins near the "four corners" but the forest was all around them; roads were unpaved, there was a swamp where the Court House stands, waterworks and sewers were non-existent; there was a rickety bridge to cross the river where it used to be forded. But foresight and energy were present in the little community and the pioneering spirit looked forward with vision and hope. The directory of 1827 had this prophecy: "We look forward to this place at some distant day, as a flourishing city; flourishing not only in wealth and power, but in knowledge and virtue, blessing sister cities around and the home of a great people, enlightened and happy."

The community was fortunate. Its founders, Colonel Rochester, Colonel Fitzhugh and Major Carroll, were men of stature and education who brought with them from the South something of the spirit of noblesse which characterized Virginia and Maryland. Most of the settlers had come from New England bringing with them their way of life, their loyalty to Church and State and to education. They were, for the most part, people of breeding and education who were not afraid of hard work. Even from the start, religious services had been held in the tailor shop of Jehiel Barnard. The hymns were famil-

iar to all and Silas O. Smith had brought with him from the East five Episcopal prayer books which proved most useful. Sometimes they had a preacher from one of the neighboring villages, such as Pittsford or Penfield, which had churches.

In 1815, a small group decided they wanted a church and built a frame structure on Carroll Street (State Street) resting, as a basement, upon stumps of the virgin forest. At first they had not decided whether to be Presbyterians or Congregationalists. A pact had been made between those two denominations which resulted in the mission work in the East being in the hands of the Congregationalists, while west of the Hudson, in the hands of Presbyterians. It was a close decision here but the Presbyterians won, five to two, and the First Presbyterian Church of Gates was the result. A warm friendship between that group and ours has endured through the years.

Having found twenty-eight who wanted Protestant Episcopal services, contact was made with the Rev. Henry U. Onderdonk, minister of St. John's Church, Canandaigua, and missionary of the whole district. All New York was one diocese and in 1801 Bishop Moore had ordained the Rev. Davenport Phelps (Dartmouth 1775) to minister to the Indians and whites in Western New York and Canada. Trinity Church, of New York City, gave \$250 for the purpose. Bishop Moore was not only their rector but also their bishop and president of Columbia College. The Rev. Mr. Phelps used Geneva as a center and the work developed from there. The nearest people to Rochesterville in the denomination were in Canandaigua.

A "Declaration of Attachment" to the Episcopal Church was drawn up on March 13, 1817, and entered on the records of Ontario County of which Rochester was then a part. Having been duly read on two Sunday

mornings, the meeting of organization was held July 14 of that year in a school house belonging to Mr. Samuel J. Andrews on the east side of the river in Brighton, Ontario County. The Rev. H. U. Onderdonk, who later became bishop of Pennsylvania, presided and the Rev. George Norton offered prayer. Mr. Onderdonk was not very pleased with them at first for he wrote Bishop Hobart, "Rochesterville has disappointed me not a little. When requested to go there I told the gentlemen I could do but little personally; but they will do nothing themselves. But while I am there they soon get together and zealous but speedily relax. Still the materials are good and they only want a clergyman fixed there to get on very well indeed."

Thus was St. Luke's Church, Genesee Falls, started.

A "highly respectable" vestry was chosen—so respectable indeed that it sounds like a "Who's Who" of the village. The wardens ("church-wardens" as they were called in those days) were Colonel Nathaniel Rochester and Samuel J. Andrews; the vestry, Silas O. Smith, Roswell Babbitt, John Mastick, Lewis Jenkins, John C. Rochester, Elisha Johnson, William Atkinson and Oliver Culver. The minister who was chosen could not come and although occasional services were held with visiting preachers, interest languished.

In 1820, a new vestry consisting of George Sill and William Atkinson, wardens, and Roswell Babbitt, A. G. Dauby, J. Stebbins, Silas O. Smith, John Mastick, Melancton Smith, J. H. Gregory and Elisha Johnson, decided something must be done.

Word was received that the Founders had offered lot No. 85 to any church which would build upon it. The story that is told is probably apochryphal, but it is said that the Roman Catholic Church heard of it at the same time and dispatched a priest to get the necessary signatures. The Episcopalians put young Henry Rochester, 14

GENESEE FALLS AND ITS CHURCHES

years old, upon a fast horse and started him on the long race up the valley.

Two versions of the story are told: that Rochester had the faster horse; and that the priest stopped in Avon for refreshments. Anyway, the Episcopalians secured the signatures. One can but suspect that Warden Rochester may have had something to do with it.

It is apparent how little cash there was in the village when one learns how money was raised for that first wooden church. They realized, as few do today, that money is the symbol, the convertible form, of work done; for the subscription list is in the form of lumber, shelf goods, blacksmithing, painting, hats, shoes, tinware, cabinet work, flour, books, tailoring, chairs, coopering, shingles, team work, joiner goods, bricks, masonry, meat and saddlery. Among the donors were a few Presbyterians. Of the \$1,270 raised only \$239 was in cash.

They were canny, for this was the contract which each signed:

“We the subscribers for value received promise to pay to the church wardens and vestrymen of St. Luke’s Church in the village of Rochester-ville and their successors in office the several sums opposite our respective names on demand for the purpose and in trust to build a church in said Rochesterville for the said St. Luke’s Church; and upon the further trust that the church wardens and vestrymen and their successors in office shall, after the completion of said church, sell or dispose of the pews and slips therein and out of the funds arising therefrom shall refund to the subscribers WITH INTEREST the several sums by them subscribed and paid, if such funds shall be adequate; if inadequate, then to each subscriber ratably till the

funds so raised are exhausted."

The church was to be 38 x 46 with forty pews and was built by Elias Beach and Phelps Smith. The tower or steeple cost \$300 extra and was covered by a separate subscription, all but \$6 in goods.

It was occupied on Christmas day and was consecrated by Bishop Hobart on February 20, 1821, and the following day he ordained the minister, Francis Higgins Cuming, who had been doing missionary work. He had been chosen because, in the words of William Atkinson, "He would command respect by his talents and esteem by his virtues and would be in every way calculated to raise a society from a small beginning to a respectable size." He had come for a salary of \$475 a year with no rectory. He proved to have exactly those qualities and won the affection of his congregation and served for eight years and four months.

We are glad to know that while here his salary was raised to \$800, though it was sometimes in arrears.

There was no organ in those days and the music was furnished by a volunteer choir supported by violin, flute, clarinet and bass viol.

In the meantime, the village had grown so rapidly (Mrs. Trollope called it "Jack and the bean stalk growth") that it was now the "Young Lion of the West"—the first boom town of the East. We are told that 5,000 settlers arrived during the 1820's and that during the 1830's newcomers averaged 100 a day. It was a frontier town which had begun to take on many of the amenities and social life of the period. A visitor from the great world wrote in 1820: "I arrived here with unfavorable prejudices knowing, as I did, the growth of the place. But I have been agreeably disappointed—the people are primarily from New England and have brought with them the hospitality and enterprise of that much loved

land."

Lots had been sold; a house could be built for about \$800 and they were going up apace. The mills which lined the river were paying off. The Erie canal was built and newcomers, even those who intended to go farther west, decided this was a good place to settle. The town was a bustling scene. No longer did new arrivals have to live in their covered wagons until acquaintances put on a "house raising."

An English naval officer, after visiting here, described Rochester this way: "Everything in this bustling place appeared to be in motion. The very streets seemed to be starting up of their own accord. Several streets were newly finished but had not yet received their names and many others have been named but not commenced—their local habitation being merely signified by a line of stakes. The lime seems hardly dry in the masonry of the numberless mills. In many of these buildings the people were at work below stairs, while at the top, carpenters were busy nailing the planks on the roofs. I need hardly say that these half-finished, wholly finished or embryo streets were covered with people, carts, stages, cattle, pigs beyond the reach of numbers and as all these were lifting up their voices together in keeping with the clatter of hammer, the ringing of axes and the creaking of machinery, there was a fine concert."

Blake McKelvey, in "Rochester the Water Power City," quotes Elbert Scrantom as saying, "Business goes on briskly, carts rattle, street men bawl, boys halloo, criers cry 'Hear ye' and lawyers and doctors are as thick as ever. The streets are crowded; I counted a day or two ago 150 teams on and about the streets of Buffalo, Carroll and Exchange. Money was never more scarce than now when every merchant seems making remittances, but it will be better."

GENESEE FALLS AND ITS CHURCHES

There were no police in the daytime but there were two night watchmen who carried lanterns on moonless nights as they went about shouting their "All's well."

There were hotels and businesses. The building of the canal brought in foreign born and by 1825, when it opened, the population was 5,273 and growing daily. The stumps of the forest might still be found in some of the cellars but a new note of anticipation and even prosperity could be felt.

The canal with its docks, its hotels and the businesses it had brought had wrought a great change. The wheat grown on the flats of the Genesee was brought to our mills, ground into flour and sent east and west via the canal and north from Charlotte. Fifty general merchandising establishments could be counted by 1825. There were five hotels. One could feel the town emerging into the "Flour" city.

A social conscience, too, was arousing for in 1822 there was formed by the women of the two oldest churches, the Female Charitable Society which was to mother most of the future philanthropies.

The wooden church of which St. Luke's had been so proud was proving inadequate. It already had been repaired and the congregation was growing at an even faster rate than the population. With the passage of time the antipathy to anything Anglican, which had been engendered by the Revolution and the War of 1812, was lessening. Ties between the American church and the mother country were growing more tenuous.

By 1823, the vestry felt the challenge must be met and it was decided to move the wooden church to the back of the lot, where it could be used for educational purposes. Like Solomon, they planned a stone church more worthy of their faith.

This time the money was to be raised differently. They



From an early engraving. The original church is the building
directly behind the first section of our present church.
It was moved to the back of the property
when the stone church was built.

sold stock at \$50 a share, which was called "home stock" for it was thought many others would appreciate an investment to carry 7 per cent. In fact, they asked Trinity Church of New York, richest parish in the denomination, to buy forty shares "or as much as they would like." Apparently the bargain did not appeal to them and the problem remained local. The sale and rental of pews would bring income and, optimistically, they believed that source would equal a capital of \$15,000 or \$16,000.

With high hopes the cornerstone was laid on May 11, 1824, the Masonic rites being conducted by Mr. Richard Gorsline of Lodge 109, who wore an apron of satin covered with embroidery which had belonged to Sir John Emanuel di Rohan of London.

The contract price was \$9,000, made with H. T. McGeorge. The architect was Josiah R. Brady of New York City. The church was to be 53 x 73 with a tower 16 x 6. The actual cost was \$10,400.

According to the first directory, 1827, it was described as follows—practically as valid a description today of Rochester's oldest public building as the day it was written:

"The style of the building is Gothick which has been rigidly adhered to in every particular. The main front is of hewn gray stone from Auburn. The two corners of the tower and the two corners of the body of the house are of red freestone as are also the water table, the caps, sills and jambs of the windows and doors. The two windows in the tower are strikingly beautiful, containing a proper number of spandrels and branching mullions and ornamented with rich and delicate tracery. Around the arch of the first of these, handsomely cut in the stone cap, is the name of the church with the year of its erection. The tower is 16 feet square, projecting five feet beyond the body of the church and rising to the height of 90 feet.

This is finished at the top with eight pinnacles connected with a castellated or embattled balustrade. A similar balustrade runs around the roof of the house having similar pinnacles at each corner. The woodwork on the outside of the house has been made strongly to resemble the freestone by a process termed smalting.

"In the arrangement of the interior will be seen convenience, elegance and a strict economy of room. The pulpit and desk consist of a number of delicate Gothick arches behind which is drapery of dark blue velvet. The chancel is in the form of an oval, placed in front of the desk and containing a communion table of Italian marble. The gallery is supported by large cluster columns painted in imitation of light blue variegated marble. The ceiling is finished with intersected groined or vaulted arches with stucco work. In the church is placed a large and remarkably fine toned organ."

This organ, the first in Rochester, was built by Hall and Erben of New York and cost \$1,300 raised by special subscription. The first organist was Daniel Clark, who was paid \$100 a year plus the guarantee of ten music scholars at \$10 each a year.

There were 66 pews downstairs and 26 in the gallery. They were sold in perpetuity or for one or three years. The highest was \$280 with an annuity of \$20. The contracts made difficulties for future vestries for the amounts realized from this source were never sufficient to pay costs and they had to be called ("entered") and reissued for a larger amount. A few noble souls refused the repayment and received only the mythical one cent, but most held to the contract.

The pews had doors and each owner furnished his pew according to his taste and these furnishings were an additional charge if the pew was resold. In the corners were two especially large ones which made it possible for Mrs.

PULPIT.

SOUTH AISLE.

SOUTH AISLE.


109	280	280	110
107	280	280	108
105	280	280	106
103	280	280	104
101	280	280	102
99	280	280	100
97	280	280	98
95	280	280	96
93	280	280	94
91	280	280	92
89	280	280	90
87	280	280	88
33	260	260	34
32	280	280	35
31	280	280	36
30	280	280	37
29	280	280	38
28	280	280	39
27	260	260	40
26	240	240	41
25	220	220	42
24	200	200	43
23	180	180	44
22	140	140	45
21	120	120	46
20	100	100	47
19	100	100	48
18	100	100	49

NORTH AISLE.

NORTH AISLE.

76	200	200
75	260	260
74	280	280
73	280	280
72	280	280
71	280	280
70	280	280
69	280	280
68	280	280
67	280	280
66	280	280
65	280	280
64	280	280
63	280	280
62	280	280
61	280	280
60	280	280
59	280	280
58	260	260
57	240	240
56	220	220
55	200	200
54	180	180
53	140	140
52	120	120
51	120	120
50	100	100

EXPLANATION.

The number nearest the aisle, expresses the number of the pew ; the middle number, the present or new valuation ; the other, the old valuation. The pews marked with this mark  are not for sale.

Montgomery to range her twelve children around a central table. No pewholder was allowed to suspend any hanging or drapery over the mahogany capping of any pew, nor over the breastwork of the gallery.

In 1829, we read, they bought two lamps of Mr. Judd for \$12, so we assume that candles were about to give place to whale oil.

The pews had little doors that buttoned on the inside and one member of the congregation remembered slyly unbuttoning the door and sticking his feet out into the aisle. Mrs. Gilman Perkins remembers, as a tiny child, hearing the organ for the first time, climbing up on the seat and crying out, "Make that noise again."

The church was opened for worship on September 11, 1825, and consecrated by Bishop Hobart September 30, 1827, so it must have been clear of debt by that time.

The bell, which cost \$900 and weighed a ton, was made by Ward, Bartholomew and Brainard in 1827 and paid for in part by the sale of a lot given by Colonel Fitzhugh for the purpose. It was this bell which was rung for fires, to call volunteers to get their buckets from home and form a bucket brigade. A brass plate was placed on the front of the church to orient the sundial in the park between the First Presbyterian Church and the Court House. Already in 1828 the new church was found to be too small and the west wall was extended two bays or 30 feet by Elias Mershom at the cost of \$3,000.

In 1829, Mr. Cuming resigned. After several pastorates he became head of the Protestant Episcopal Union and then rector of Calvary Church in New York and while there received his doctorate from Columbia. He was evidently a powerful preacher although one member was quoted as saying, "He gave us a regular Presbyterian sermon, more than an hour long and offering us Salvation on such terms as few people of sense would accept."

His congregation was fond of him and when he left Rochester the vestry recorded that "The afflicted have ever found you ready to apply the balm of Christian consolation to their bleeding wounds." But there must have been moments when he felt that balm should be self-administered for he had problems.

The congregation of the First Presbyterian and that of St. Luke's have been wonderful friends throughout the years—a veritable Damon and Pythias—lending each other their churches when necessary, giving anniversary gifts and attending each others' dramatics and chicken pie suppers.

It will be remembered that our first class was confirmed in their little wooden church. However, certain rivalries must have arisen as the two great stone churches arose on opposite sides of Fitzhugh Street. Their tower had a clock with handsome hands but no works; ours had a bell which rang for fires.

There were other inequalities: their members could be hailed before the synod, scolded and even excommunicated if they traveled on Sunday, drank spirits or danced. Episcopalians could sin more or less in private; or perhaps they did not sin!! In any event, an antipathy arose between Mr. Cuming and Dr. Penney which broke out from time to time in quite violent diatribes which they even had printed. When the Presbyterian Church was opened, the neighboring cleric was invited, but in the midst of the sermon he stalked out in indignation over slurs which he thought directed against his church.

We imagine both congregations must have been amused, for a sense of humor was rife in both.

Mr. Cuming had the last word for he wrote, "When I heard you utter the language you did, I left the house, believing that neither decorum nor common politeness required that I remain."

CONSECRATION OF ST. LUKES CHURCH
30TH SEPT. 1826

Whereas the Reverend, learned & pious Minister of St. Lukes
Church in the village of Rochester county of Monroe
& State of New-York have by an instrument dated
the 30th day of Sept. A.D. 1825 procured to me ~~presented~~
apportioned a building erected by the congregation
of the said Church to the worship & service of Almighty
God by the ministry & according to the liturgy rules
& usage of the Protestant Church in the United States
of America & have requested me to consecrate it ac-
cordingly—

I do therefore declare that I John Henry Hobart
Bishop of the Protestant Episcopal Church in the State
of New-York have on this 30th day of September
A.D. 1826 consecrated a building erected in the village
of Rochester county of Monroe & State of New-York
by the name of St. Lukes Church, & with the parish
vestments & ornaments ^{have} ~~now~~ dedicated it henceforth
from all unhallowed, worldly, & common use & dedica-
ted it to the worship & service of Almighty God, for
reading & preaching his holy word, for celebrating his
holy sacraments & ordinances, for offering to his glo-
rious majesty the sacrifices of praise & thanksgiving
for blessing the people in his name & for the perform-
ance of all other holy offices according to the forms of his
the covenant of his grace & mercy in his Son Jesus Christ
our Lord, & by the ministry & according to the liturgy
rules & usage of the Protestant Church in the United
States of America—

In testimony whereof I have hereunto set
my hand & seal the day
before above written &
in the 16th year of
my consecration.
John Henry Hobart.



JOHN HENRY HOBART
Bishop, Diocese of New York 1816-1830

There were other difficulties too. It was the period of the Oxford Movement in England, aimed to emphasize churchmanship as against the rationalization which was appearing in Germany. The cleavage between the High Church and the Low Church was felt throughout the denomination. It may seem like a tempest in a teapot today but the emotionalism it engendered then was far reaching. There was danger that the church would lose her homogeneity.

Bishop Hobart was a wonderful leader. He was described as a "short, virile man with a strong will, quick temper and great charm." He was the head of the High Church party which emphasized the apostolic descent, the sacrament of the Eucharist, and the liturgical side of religion.

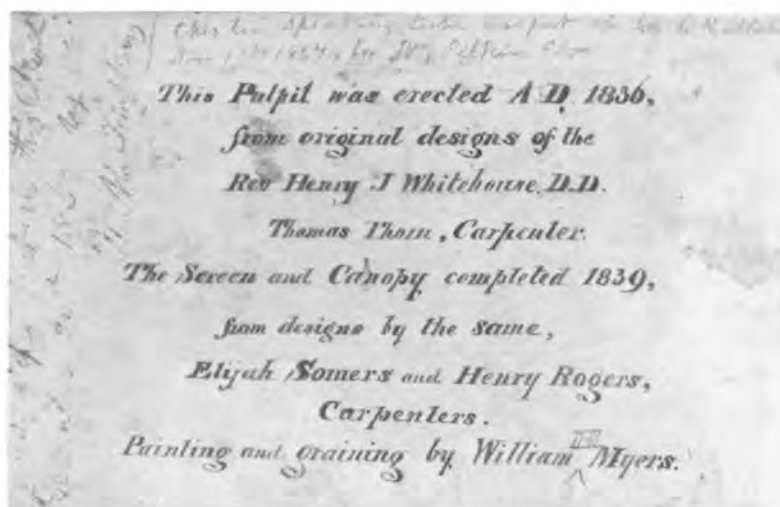
The Rev. Mr. Milnor, who led the other side, believed in a larger part being taken by the laity and was interested in any trend toward the ecumenical, such as the Tract Society and the American Bible Society.

Today the bishop would hardly be called High Church but he may have seemed so to St. Luke's which was described as "militantly Low Church."

Another trouble which harassed Mr. Cuming was the anti-Masonic feeling which rocked Rochester at the time of the Morgan incident.

Morgan, who was a Mason, wrote, revealing some of the secrets of the Order. He was abducted, and never returned, and Masonry was so blamed that it practically ceased here for eighteen years.

Mr. Cuming, like many other civic leaders, was a Mason and it was thought the situation resulted in his resignation. By 1927, attitudes had changed and the Knights Templars celebrated their centennial in St. Luke's.



This framed parchment hangs in the upper pulpit.
 The writing on the left side reads, "Gas pipes put in this
 Church December 24th, 1853 by W. M. Tompkins." Across
 the top is written, "this tin speaking tube was put up by
 C. H. Maloy Nov. 1st, 1867 for Wm. Pitkin, Esq."

II SERVANTS AND LEADERS

The early vestry is interesting, not only to the church but to the community, for they were the outstanding citizens.

Nathaniel Rochester was born on the family plantation in Westmoreland County, Virginia, in 1752. When he was five his father died and, later, his mother remarried. The family moved to South Carolina.

From the age of sixteen he was self-supporting and his outstanding education was the result of reading, observation and study rather than schooling. His first job, merchandizing, paid five pounds a month but he was soon taken into partnership. He took an active part in pre-Revolutionary work and then enlisted in the army, won his colonelcy and was commissary general for eleven regiments.

After the war, he entered a partnership with Colonel Thomas Hart (father-in-law of Henry Clay) covering such a variety of careers as milling, ropemaking, manufacturing of handwrought nails, farming, merchandising and banking. By this time he was living in Hagerstown, Maryland, and rapidly becoming the leading citizen. He was the first president of the bank, having started it in his own home.

He was thirty-six when he married Sophia Beatty. They had twelve children.

He and two directors of the bank, Colonel William Fitzhugh and Major Charles Carroll, decided to ride North and investigate the Genesee river which Major Carroll had visited earlier. They bought thousands of

acres up the valley and decided to make it their future home. Rochester bought several mill sites in Dansville and a farm in Bloomfield.

On their way home it was suggested that they see the falls of the Genesee. They were so impressed by the beauty and waterpower potential of a river which descended 300 feet in four miles that they came back in 1803 and bought, for \$1,750, the Hundred Acre Lot which had been given to Ebenezer Allen as a mill site by the Phelps Gorham estate.

Though the Falls seemed no place to bring southern ladies to live, in 1810 they came North with their families to their valley acres. It must have been quite a sight when the Rochester family set out from Hagerstown—men and boys and one daughter on horseback, Mrs. Rochester and the younger children in carriages and the slaves and baggage in two large Conestoga wagons. No wonder it took them three weeks to cover the 265 miles to Dansville.

Colonel Rochester's first act on arrival was to free his slaves.

The colonel was the most astute of the founders. In 1810, he rode to the Falls, surveyed the property and began to sell quarter acre lots. The price was \$50 and \$70 and sold always with the provision that the buyer would build within a year, thus making sure it would be a town of homes, not of speculators.

He moved to the town named after him in 1818, to a house on Exchange Street called "Break-O-Day" which was terraced to the river. Here he set out an orchard saying, "I must plant trees to come after me." Later he built a house at the corner of Spring and Washington Streets, where he lived until his death in 1831.

He was ever the leading citizen and took an active part in all matters. When seventy he rode on horseback

to Albany to make sure that the county he had worked hard to create should bear the name of his friend, James Monroe. He was a Presidential elector, a member of the legislature and president of the first town bank.

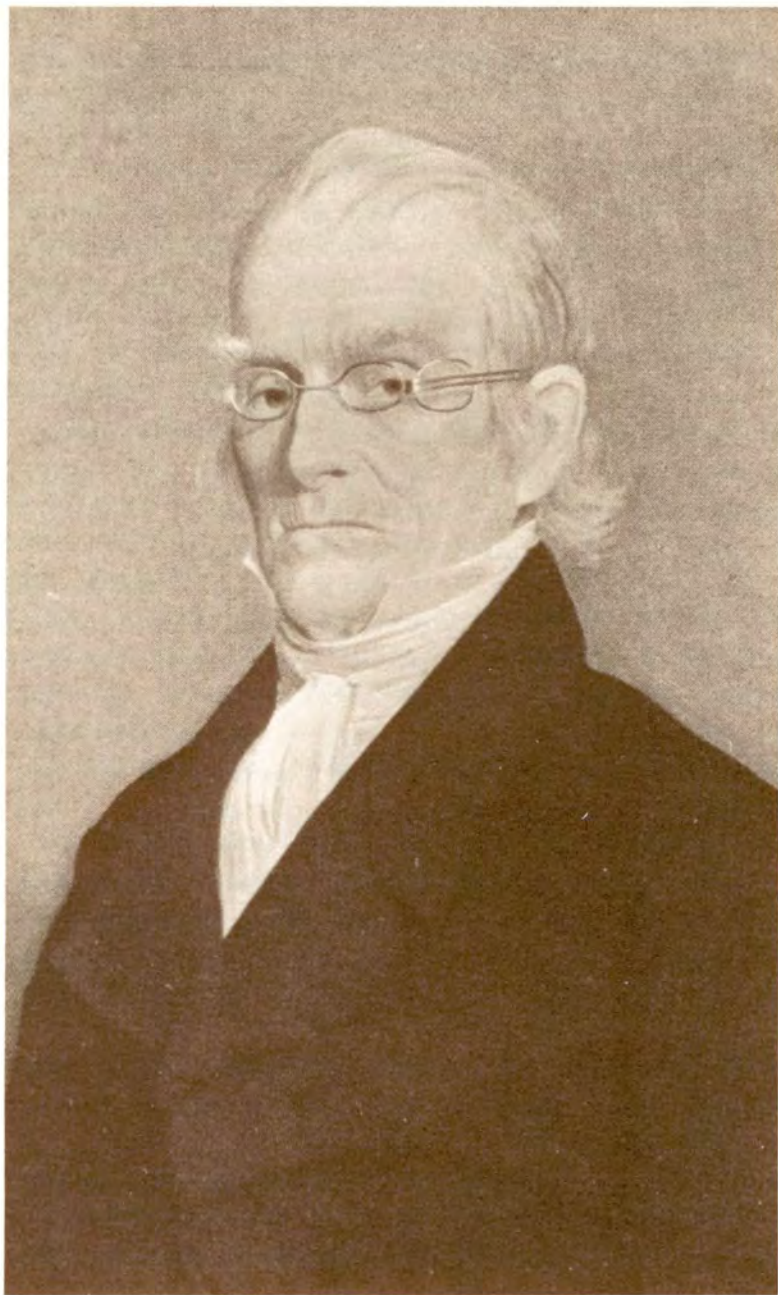
The other warden of the first St. Luke's was Samuel Andrews, who came here from New England in 1815, when he was fifty years old. He was a graduate of Yale and had had a prosperous business in the West Indies trade, but during the War of 1812 his ships had been attacked and he lost practically everything. Almost his only asset was a half interest in the purchase of a large number of acres on the east side of the Genesee, which he had made with his brother-in-law, Dr. Atwater of Canandaigua, and he decided to come here to live.

He built the first stone building in Rochesterville, on the corner of Main and St. Paul Street (before it was so named). He and his partner built a mill and he also built a home and schoolhouse on Andrews Street, where the organizational meeting of St. Luke's was held and where the family lived until the death of his grandson, Sherlock Andrews, well remembered as intellectual, bon vivant and aristocrat. The house was razed in 1924.

John Mastick, on the original vestry and warden 1822-26, was Rochester's first lawyer. Born in Vermont in 1790, he came to this section as a youth, studied law with George Hosmer and was admitted to the bar in Canandaigua, November 2, 1818.

He bought on the east side of Carroll Street (State Street), cleared a site and built an office. There were not many legal cases among the settlers and part of his income came from making claims for the bounty on wolves. As justice of the peace, he performed the first marriage, that of Delia Scrantom to Jehiel Barnard, when the minister from Pittsford did not arrive.

On a bronze plaque in the Court House, placed there



COLONEL NATHANIEL ROCHESTER

Founder of the city and of St. Luke's

by the Rochester Bar Association and the Rochester Historical Society, we read, "He was the first to practice law in the wilderness village where men and women faced strange dangers and heavy toil. He found the forest primeval. He left a city of homes. A few dared and suffered. Many enjoyed the good."

General Vincent Matthews was graduated from the vestry to become a warden and served many years. He studied law under Noah Webster in Newburgh and later entered the law office of Robert Troop in New York. He was the first person admitted to the bar in Canandaigua in 1790.

In 1816, he moved to Bath where he was the partner of William Rochester. He was a member of Congress in 1809 and district attorney of Tioga County. In 1821 he moved here and played an important role in civic and court matters and in St. Luke's Church. His office was a little Doric temple on the Court House lawn. The brass lectern in the church was given in his memory.

Augustine Dauby had learned the trade of printer in Utica. In 1816, he packed boxes of type and a "Ramage" press in a wagon and started for Rochesterville. The boards of the wagon broke and all was scattered. The type fell into the hands of Indians who thought it was wampum. He reclaimed it and started afresh, arrived here and set himself up in business. He published our first paper, a weekly, called the Gazette.

Jonathan Child was a son-in-law of Colonel Rochester. He was on the vestry five years. He was the first mayor of Rochester when it became a city, but resigned the next year because he refused to sell liquor licenses.

He married Sophia Rochester and their finest home was 37 South Washington Street with its Corinthian columns and its beautiful stair and gracious side entrances. He found it too large to carry and it was some-

times called "Child's Folly." He was interested in the development of the telegraph in which the town played so large a part.

Elisha Johnson came from Canandaigua in 1817 and bought eighty acres on the east side of the river from the farm of Enos Stone. He was the leading engineer of the young town. He and his partner, Orson Seymour, built the great dam which harnessed the river and made possible the races on both sides which provided mill sites which brought Rochester's first wealth, and made it known as the Flour City.

The making of Johnson's race was celebrated July 4, 1817, with the blasting of rock and a picnic. William Atkinson (also on the vestry) built the first mill on the Johnson race and John C. Rochester (also on the original vestry) the first mill on the west side.

Johnson built three miles of the horse-drawn railroad to Carthage, the Tonawanda railroad which connected us with Batavia, the market on the west end of Main Street bridge and was construction engineer of the Genesee Valley Canal. He also drew plans for the water supply of the community but they were not followed at that time.

Oliver Culver came from Windsor, Connecticut, and went West to the site of Cleveland, which was called "New Connecticut" in those days. On the way out he stopped at the Indian Landing on Irondequoit Bay for hunting and fishing, bringing down a 400 pound bear. In Ohio he built a log house for General Cleveland, for whom the town was named, but he kept coming back here. He finally settled in Rochester, boarding with Orringh Stone until his marriage to Alice Ray, after which they lived in a house on the corner of East Avenue and Culver Road, the street named in his honor. He went into shipbuilding, constructing packets and schoon-

At a Meeting of the Wardens and Vestrymen of St. Luke's Church held Nov 27th 1833. It was resolved to circulate in the Congregation a subscription to enable said Vestry to continue to the Rev H. J. Whitcomb his salary of One Thousand dollars per annum as Rector, and to provide for the payment of the salary of an assistant Minister during his absence.

Now therefore we the subscribers promise to pay to the Wardens and Vestrymen of said Church the sum set opposite our respective names for one year from the first day of August next payable quarterly from the said first day of August.

Given at Rochester, N.Y. 27th 1833

William Fitch	\$4.00	H. Montgomery	\$50.00
J. Holaday	\$2.00	Wm. Danforth	\$20.00
Th. H. Cochran	\$5.00	J. C. Smith	\$50.00
A. T. Rochester	\$40.00	J. H. Clark	\$10.00
Jonathan Child	\$80.00	Geo. Grace	\$5.00
Silas O. Smith	\$50.00	J. H. Packard	\$5.00
Joseph Field	\$25.00	Lewis Allen	\$5.00
John Caldwell	\$40.00	Wm. W. Allen	\$5.00
J. C. Jones	\$25.00	J. H. Catron	\$5.00
John T. Salmon	\$20.00	Edw. W. Smith	\$5.00
William C. Smith	\$10.00	Jonathan Arny	\$5.00
David Wolf	\$10.00	W. J. Haywood	\$10.00
John T. Leonard	\$20.00	H. H. Leonard	\$5.00
William Child	\$5.00	Wm. C. Leonard	\$5.00
John White	\$10.00	Daniel Leonard	\$5.00
John Allen	\$40.00	Matthew Wood	\$5.00
Lyman H. Smith	\$10.00	John H. Wood	\$10.00
John T. Leonard	\$20.00		
John T. Leonard	\$20.00		
Marion Morse	\$5.00		
Spencer Lee	\$5.00		
Wm. Fish	\$5.00		
Chas. Loomis	\$5.00		

Total Paid \$710.00
 Omitted & not paid 10.00
 Paid \$710.00

ers which were dragged to Irondequoit Bay by twenty-six teams of oxen.

Roswell Babbitt, on the vestry for five years, was one of the prime movers in the creation of Monroe County, with Rochester as its principal town. This area was partly in Ontario County, partly in Genesee County, so that court matters had to be settled either in Canandaigua or Batavia. Roads were bad, travel slow and the inconveniences great, attesting Mr. Babbitt's dedication to the task.

Ontario included half of what is Monroe, all of Wayne, all of Ontario, part of Livingston and all of Yates. Genesee County included half of Monroe, part of Livingston, all of Orleans and the present day Genesee. They tell tales of debtors running to the middle of Main Street bridge to escape arrest by county authorities.

Silas O. Smith, vestryman and then warden, came here in 1813 and was one of the leading merchants, having the first store in Rochester.

He said, "In 1814 I cleared three or four acres of ground on which the Court House, First Presbyterian Church, St. Luke's Church and School House No. 1 stand. I sowed it to wheat and had a fine crop; the harvesting cost me nothing, as it was most effectually done by the squirrels, coons and other wild beasts of the forest."

Smith's Arcade was one of the first large buildings, and he lived in a great mansion on East Avenue which now houses the Rochester Historical Society. He was a leader in the founding of Christ Church.

Who should be mentioned in more recent years? Men and women have served and sacrificed for St. Luke's gladly and no one can say who has contributed the most. Gifts of money, time, service and self cannot be assessed, for evaluation is not in human hands. The unremembered Sunday school teacher who implanted the love of

SERVANTS AND LEADERS

God in some boy or girl; the singer who brought hope and comfort to some troubled heart; the visitor who brought pleasure to hospital bed or penitentiary—who can rate intangibles? But we have the remarkable record of five families who have served the church throughout six generations. They should be mentioned even though others just as devoted have to be omitted.

We have spoken of Colonel Rochester. He had twelve children, sixty-three grandchildren and a legion of descendants in later generations. The family has a total record of 140 years as wardens and 114 years as vestrymen. The women have sewed, cooked, washed dishes, visited the sick and needy, taught Sunday school and worked in all organizations.

Perhaps their greatest contribution has been their marriage to men just as devoted to the church as themselves, such as William Pitkin, Harvey Montgomery, Anson Colman, Clinton Rogers and Edward Angell. In other words, there has been Rochester blood serving St. Luke's during its whole history, including the late Senior Warden Rochester Rogers. Money and services cannot be assessed but 150 years of loyal devotion should be noted.

The Hart family could almost be spoken of with the Rochesters for the original Roswell Hart was the father-in-law of Henry Rochester and the two families have ever been closely bound together.

Roswell Hart came here very early and it was on his farm that Oliver Culver built his boats. His son, Roswell Hart Jr., was a graduate of Yale Law School but never practiced. He took an active part in all civic affairs, serving as provost marshal and then as congressman. He and Mrs. Hart thoroughly enjoyed their life in Washington. His hobby was aquatics and he organized water sports on the upper river.

SERVANTS AND LEADERS

He was responsible for bringing Hemlock water to Rochester. He was the first coal merchant here when coal was introduced as fuel in 1851.

He and his wife had four children, Edward, Mary, Anna and Florence, all deeply involved in St. Luke's. Edward studied for Holy Orders, became curate and was especially interested in work for the deaf, learning the sign language so that he could translate for the "People of Silence." His many friends both in and outside of the parish raised money for the building of St. Mark's Church of which he became the devoted and beloved pastor until his death in 1917.

Miss Mary Hart's greatest interest was in missions and she started the "Little Helpers" or "Babies Branch" (See Chapter VI).

Anna married Gaylord Mitchell. She was head of the Mothers' Meeting and of a large Bible class of many of the same women. Their daughter married Frederick Pierson and he and their son Frederick Jr. were among our most valuable vestrymen.

Miss Florence Hart was a devoted worker in the Girls' Friendly Society, of which Mrs. Robert Matthews was the head.

Aaron Erickson was an early vestryman as was his son-in-law, Gilman Perkins, a warden for many years. Probably the best known wedding in the church was that of the latter to Caroline Erickson. Romantic interest was widespread and crowds stood outside the church and home (now the Genesee Valley Club) to watch the festivities. Mr. Roswell Hart was asked to ring the chimes, only recently installed. He thought best to practice the previous day, calling out the entire fire department.

Mrs. Perkins was one of the most influential women in town, busy in all good works, such as the Industrial School, the Rochester School for the Deaf and the Roch-

RECTORS



THE REV. FRANCIS H. CUMING

D.D.

St. Luke's First Rector 1820-1829



RT. REV. HENRY J. WHITEHOUSE

D.D., LL.D.

Dec. 1829-May 1844



THE REV. THOMAS CLAPP PITKIN

D.D.

July 1844-July 1847



RT. REV. HENRY W. LEE

D.D., LL.D.

Jan. 1848-Jan. 1855

ester Historical Society, which had languished during the Civil War.

Closely rivaling these, is another six-generation family—that of the Hawks, starting with John Haywood, vestryman in 1834, whose daughter married John Hawks. The family consisted of a long line of wise and civic-minded bankers whose presidential duties have been generously shared with the oversight of St. Luke's economy, as church treasurers. Their wise husbanding of church resources have enabled safe passage over the shoals presented by wars and depressions. One can be forgiven for speaking of Miss Laura Hawks, a loyal worker whose gracious mantle seems to have descended to the distaff side of the present generations.

Another family which has been closely knit into the fabric of the parish for six generations is that of Major General John Williams, who came here from his native Utica in 1824. He started in the hardware business but soon joined Warham Whitney in milling and distilling and became one of the leading citizens. He was mayor in 1853, then city treasurer and in 1854 a member of Congress.

In 1862, he raised troops here and organized Williams' Light Infantry and became a major general of the Seventh Division of the National Guard. Four generations of valuable vestrymen and a Sunday school superintendent have followed him and our front pew holds potential future leaders.

Were space equivalent to desire, this chronicle would embrace many other names, all of whom have served as a bulwark of the parish. But we limit ourselves to these five families and must omit many who were equally valuable to the church, such as Allen, Anstice, Barrows, Bronson, Churchill, Creelman, Davis, Ely, Frost, Gorton, Kelly, Little, Mandeville, Mumford, Newman, Reynolds, Rowley, Shannon, Sneck and Whittlesey, to list but a few.

III SHEPHERDS OF THE FLOCK 1829-1855

The second rector of St. Luke's was the Rev. Henry J. Whitehouse, a New Yorker who came here from Reading, Pennsylvania. He was an alumnus of Columbia and The General Theological Seminary, and was described as "having ability, tact, zeal and fidelity." He came here in December, 1829, and served fourteen years and five months.

Figures may be dull, but these speak for themselves: in that time there were 1,167 baptisms of which 181 were adults, 44 confirmations, 212 marriages and 344 burials. Moreover, the Sunday school was at its peak, with 395 scholars and 69 teachers. No wonder they had to build a parish house in the rear of the church in 1832, raising \$1,200 for the purpose.

It was used, too, for the charity school started in 1832 by the young women of the parish. There was public education but it was not free and many could not afford to send their children. There were as many as 76 in this school, which was continued until 1843 when free public schools began. The young women taught and they enlisted the aid of young men who were studying for the ministry. One visitor remarked that there were empty seats here and there and was told that being Monday some of the children had to stay home to have their clothes washed.

It was at the first confirmation service after Mr. Whitehouse came that dear old Bishop Hobart tripped and smashed the alabaster font of which people were so

proud. This was only a few weeks before his death.

In 1838, the diocese was divided and Bishop DeLancey became head of Western New York. It was the first time that there had been two dioceses in one state.

Dr. Whitehouse resigned in 1844 and took charge of St. Thomas' Church in New York City until he was elected assistant bishop and then bishop of Illinois. When he left here there were 264 families and 430 communicants in the parish. He preached the opening sermon at the Lambeth Conference in 1867 and was awarded his D.D. by Oxford and LL.D. by Cambridge.

When the west wall was pushed back 30 feet, Dr. Whitehouse was inspired to design the great three decker pulpit, of which the parish is so proud and which makes it an outstanding example of its period.

Bishop Hobart wanted the altar brought down nearer the people, yet he did not want the reading of the Bible and the preaching of the Word subordinated. He had designed a pulpit himself which was written up in the "Christian Journal" of 1826. It was erected in St. John's Church, Canandaigua, now destroyed and replaced by the present edifice. This pulpit was of such dimensions that under it was a flight of steps to the basement and a robing room. There was blue broadcloth with gold lace trimming it. Bishop Hobart admired the church in Canandaigua, which he had consecrated in 1816, and he wrote that it could well become a model for future churches. It was probably well known to Dr. Whitehouse, and while he did not copy his design from it, it undoubtedly influenced him.

The one he designed in 1836 was a much handsomer one and was built by Thomas Thorn, carpenter. The screen and cornice or canopy also were designed by Dr. Whitehouse and made by Elijah Somers and Henry Rogers. The painting and graining were done by William

H. Myers. The whole was completed in 1839.

These are a few other three deckers in existence—in Philadelphia, Providence, Newport and the one most resembling ours is in St. George's Parish, Bermuda.

The heat, at the time, was still supplied by little wood-burning stoves in the corners of the building. We find notations of expenses for wood and sawing. Fire broke out one Sunday morning in 1832, luckily without great damage. The sexton was so frightened that he ran post haste to the home of Mr. Rochester, who was in the middle of shaving. The sexton had carefully locked the church as he left, so it was somewhat more difficult to put out the fire. Can't you see the warden with his face half lathered?

The next rector was the Rev. Thomas Clapp Pitkin who came to St. Luke's in July 1844, but he "found his health inadequate to the care of so large a parish" and resigned in 1847.

He was a graduate of Yale in 1836 and from the General Theological Seminary in 1839. His first clerical duty was as a missionary in Indiana and then he was rector of Christ Church, Louisville, for three years. After his resignation from Rochester he went to Trinity Church in Hartford, Connecticut, and then followed Bishop Potter as rector of St. Peter's in Albany. He received honorary degrees from Trinity College, Hartford, and Hamilton College, Clinton, New York. Rochester had become a city when he came here and the population was more than 25,000 when he left. Records indicate that our parish had 414 communicants and a Sunday school of 287 scholars and 35 teachers.

Cholera, which caused 500 deaths out of a population of 1,100 in 1832, returned and caused 400 cases here in 1848 and 1852. It appeared first in Montreal and Dr. Colman went there to study means of combating it.

Smallpox, too, appeared and threatened to become epidemic.

It was January, 1848 that Henry Washington Lee arrived here as our fourth rector. He came from Christ Church, Springfield, the city where he had been reared and where his father was superintendent of the Armory. He came and he conquered the hearts of his parishioners.

It must have been mutual affection for he declined several rectorships in the West. His salary was to be "not less than \$1,200" and they had hopes that it would be \$1,500, though they were trying to raise \$4,000 to pay off the debt.

The Ladies' Missionary Association gave \$100 toward the expense of a city missionary. The church was still using oil and candles for lighting, but in 1852 gas was put in and \$372 was paid for fixtures. Also in that year history was made, for under Colonel Brackett's treasurer-ship for the first time in all these years there were neither deficiencies nor liabilities and "pecuniary deficiencies and embarrassments" seemed at an end. But this enviable state did not last long for the bell had been cracked beyond repair and it was decided to buy chimes. They asked for \$1,000 for repairs to the tower and the committee reported "they couldn't raise it nor any part of it."

In 1854, Dr. Lee was elected first bishop of Iowa and was consecrated in St. Luke's. His first act in his new office was to confirm a class of 35 which he himself had trained. It is said that the prosperity of the diocese of Iowa is largely due to his wise provisions for the future. He was a member of the Lambeth Conference and received the degree of LL.D. from Cambridge.

The days of the village were past; there were growing pains in the town; the city was maturing. Perhaps the actual struggle for existence was lessening and there be-

gan to be moments of leisure. The theater was frowned upon but they had lectures and concerts. There were dinners and dances and an occasional person went to Europe amid great preparations.

The New England conscience was among them and the great excitement of the 1840's were the Finney revivals. We seemed to stand somewhat aloof while other denominations invited him, but ALL churches gained by his influence, and thinking began to revolve about the subjects of Sabbath-keeping and temperance. The Millerites proclaimed a date of the end of the world.

Good works of all kinds flourished. The Female Charitable Society worked unceasingly to improve conditions. The City Hospital (General) was started in 1848. Even the canal was made to observe Sunday for the boats might not blow their horns within the city limits. Josiah Bissell spent many thousands of dollars to have stages come and go on weekdays only.

There soon began to be heard rumors of women's rights, probably more opposed by the average woman than by the average man. The American Bible Society kept up its efforts to place a Bible in every home.

It was this period which saw the rise of thoughts on abolition of slavery. The Rochester Anti-Slavery Society was formed as early as 1833 and the Monroe County Anti-Slavery Society the next year. Myron Holley, William Bloss, Isaac and Emily Post, Samuel Porter and Frederick Douglass kept the subject constantly before the public. Holley's "Rights of Man" and Douglass' "North Star" were widely read.

Douglass said, "I know of no place where I could have located with less resistance or received a larger measure of cooperation."

He made his first visit here in 1843 and started the "North Star" four years later. An ex-slave, his price had

been paid by English friends who helped sponsor him. There began that remarkable flowering of human sympathy of the Underground Railroad, when fugitive slaves were hidden locally and taken across the border to freedom in Canada.

There were other outcroppings of religious thought—Mormonism began and the "Rochester Rappings," the cult of the Fox sisters was developed. Did the hard times of the forties have anything to do with this? Was it a social awakening? Perhaps the dread cholera epidemic was a factor.

The Rev. Benjamin Watson, our next rector, was a graduate of Trinity College, Hartford, Connecticut, and the General Theological Seminary. He had been ordained deacon and then priest by Bishop Onderdonk of Pennsylvania, who must have been interested in seeing him go to a now prosperous church which he himself had started many years before. Dr. Watson served here for four years and three months. Elaborate improvements in the church resulted in spending \$968 more than had been raised for the project. The chancel was enlarged by removing the two front pews; stained glass windows were added; the interior was frescoed and the tower repaired.

The result was the necessity of a mortgage on the lot which they hoped the treasurer could reduce by \$350 a year. But the report ended sadly, noting "that resources are not nearly equaling the expenditures." Some of the latter, especially choir expenses, were cut down and the collector of the rents received 3% instead of 2%. The rectory expenses were not to exceed \$800. A Mr. Gibbs was to be paid \$1 a week to help the sexton.

In 1859, Dr. Watson accepted a call to the Church of the Atonement in Philadelphia.

IV

LABORERS IN THE VINEYARD

1855-1915

When Dr. Watson left, the vestry again eyed the Pennsylvania diocese and Bishop Onderdonk and the result was the coming of the Rev. Robert Bethell Claxton as rector. He was born in Philadelphia, where his father was a prosperous merchant, but financial reverses interfered with his education. Determined to study for Orders, he worked his way through Yale and was graduated from the Alexandria Seminary in 1840. In the meantime, he had assisted in missionary work. He served in Wilkes Barre and Westminster, Pennsylvania, as rector, then in Madison, Indiana, where he received the honorary D.D. degree, and then in Cleveland. He came here in 1859 and served five years but returned to Philadelphia to become professor of Homiletics and Pastoral Care in the Philadelphia Divinity School. He resigned that chair in 1873, became rector of St. Andrew's in West Philadelphia and died May 24, 1882.

It was he who wrote the first history of the church, to which we are greatly indebted. His sermon, delivered at the time of the assassination of Lincoln, was a masterpiece. It was he who first suggested the Church Home, feeling the need of such an institution, especially for children, but it was not implemented until later. He left a church of 469 communicants and a Sunday school of 337 with 35 teachers, even after the exodus of members to the newly formed Christ Church. There were two assistants during his rectorship, working not only in the church but in neighboring towns. Up to this time seven-

teen boys from the church had entered the ministry.

The rectorship of Dr. Henry Anstice lasted thirty-one years—years so fruitful for the parish, the diocese and the city that they must be considered in some detail.

Dr. Anstice was born in New York City in 1841, was graduated from Williams in 1862, studied at Andover Theological Divinity School (oldest in the United States) for a year and then the Philadelphia Divinity School, graduating in 1865.

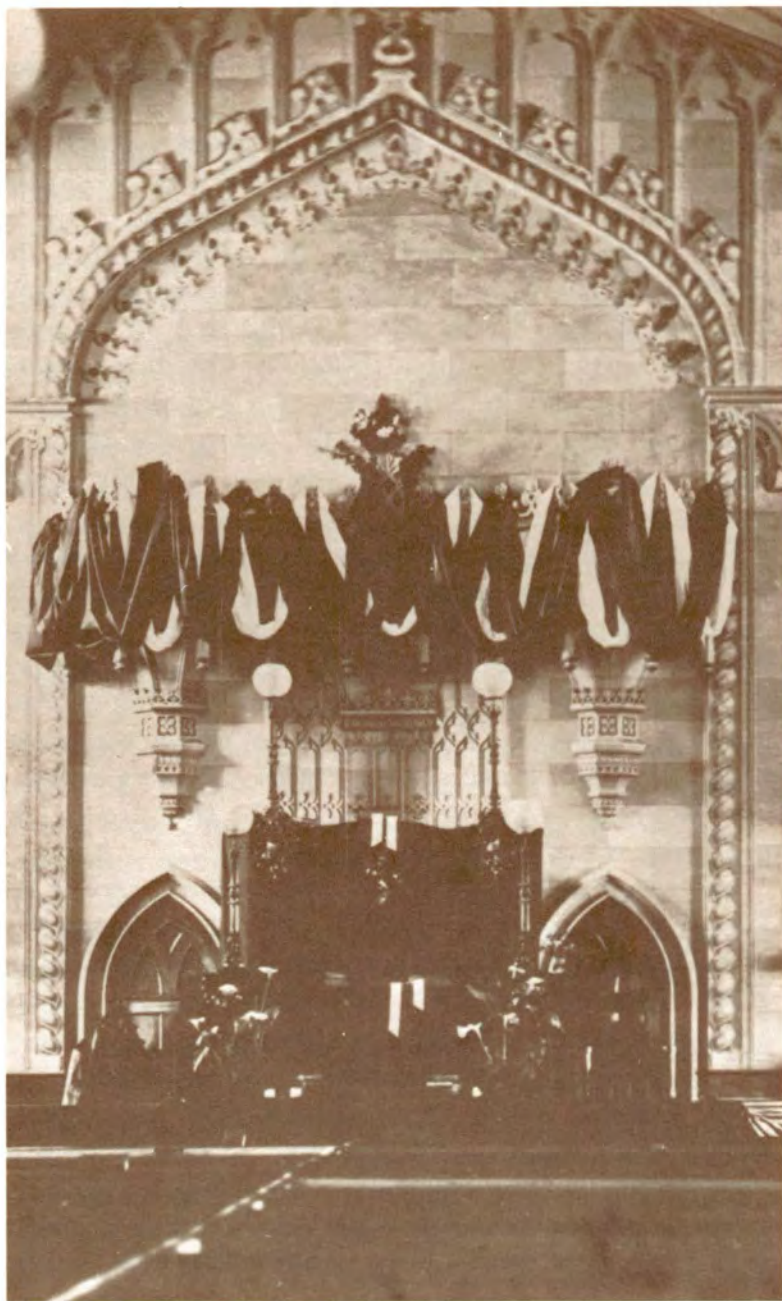
He had been in temporary charge of St. Barnabas, Irvington-on-Hudson, when he received two calls—one from California, the other from St. Luke's. Luckily he accepted the latter and came here with his bride (who proved a great asset in his work) May 13, 1866, and entered on "a long, successful and distinguished pastorate." He was a born organizer and administrator. He added 1,830 parishioners and in spite of 1,122 burials and dismissals of many to younger churches, he ended his ministry with 684 communicants.

So much for statistics.

It was Dr. Anstice who organized all St. Luke's activities into a Guild of ten, later twelve, chapters and took a close interest in each. They were the Sunday school, Woman's Missionary Society (which became the Woman's Auxiliary in 1870), Choir Chapter, Church Home Chapter, Visitors' Chapter (including the Flower Mission), Mothers' Meeting, Brotherhood Chapter, Sewing School Chapter, Sanctuary Chapter, Girls' Friendly Society and later the Sons and Daughters of the King.

The Guild consisted of the president and one representative of each organization, appointed by the rector. They met with him monthly.

One Sunday evening during his pastorate a fire broke out in the First Presbyterian Church. One of our ushers, hearing the firebell, stole out and soon rushed back.



Draped for President Lincoln's Memorial Service.
Earliest known photograph of the interior of St. Luke's.

Standing in the aisle, he startled the congregation by announcing, "The Presbyterian Church is on fire." The sermon was in progress but the preacher paused and said, "Let us pray" and after a hurried benediction the congregation rushed out to see the excitement.

Dr. Anstice was responsible for implementing the building of the Church Home. Mr. George Mumford and Mr. George Clark donated land and Dr. Anstice laid the cornerstone July, 1868. The building, costing \$15,000, was erected by the joint efforts of all Rochester Episcopal churches. Another joint effort was the purchase of a lot in Mount Hope cemetery, St. Luke's share costing \$106.

Dr. Anstice was prominent in the diocese. Ever alert to the needs of other neighborhoods, he held services in various places such as Penfield and Fairport; he gave of his own membership to start other churches and saw to it that they had financial aid. For instance, he bought an old rink in Charlotte for \$262, took an option on nearby land for \$1,000, broke ground for St. George's within a few days and saw to the erection of the church at a cost of \$2,540, of which the people paid \$972.

He was president of Clericus and was secretary of the Evangelical Alliance for which he wrote the constitution. It carried on a house to house survey of the city, finding 22,447 families and 7,874 individuals with no church affiliation. This information was tabulated and given to the clergy of all denominations for follow-up work.

He found a parish with a heavy debt and need of serious renovations, but he did not rest until all was in good order and the church free of debt. In 1875 the University of Rochester gave him the honorary degree of D.D., "As expression of the estimate formed by the Christian public of the intelligence and energy which you have devoted to the cause of religion and morality in our

beloved city."

Dr. Anstice was chaplain of the State National Guard and of the "Protectives," both of which held colorful services in St. Luke's. He was elected as the first of the deputies to the General Convention in 1877 which began his long service to the National Church. He became assistant secretary and then secretary of the House of Deputies, which position he continued long after he had left Rochester. As dean of the Convocation he was a pillar of the extension movement throughout the diocese and especially in the city. His curates and parish members visited a locality where a few might be interested, perhaps starting a Sunday school or a sewing group. Then as the desire for a church arose, Dr. Anstice would help to raise money for a site and a building and would dismiss part of his own congregation to act as a nucleus. This process was repeated many times.

The start of noonday Lenten services was made during this period. A fifteen-days mission led by the Rev. Du Vernet of Ontario was well arranged. Later, Lenten services were held for part of Lent, then for the whole season, first with local preachers and then by men from out of town. These were continued by the united Episcopal churches and served a large number of people working downtown. They were eventually moved to Christ Church.

An amusing incident occurred when Mr. Arthur Yates, who lived next to the rectory, added a bay window and found the roof extended almost a foot over rectory property. He asked Dr. Anstice to sell it to him and the latter asked \$200. "Do you really think that Fitzhugh Street property is worth that much?" asked Mr. Yates. "Perhaps not," was the reply, "but coal is more expensive by the ton than by the carload."

On the occasion of the twenty-fifth anniversary of his

LABORERS IN THE VINEYARD 1855-1915

coming to Rochester and of his wedding, the church gave him and Mrs. Anstice a very beautiful party in Powers' ballroom. Speeches by many important people *were made; the guests of honor received under a canopy* and a gift of eight bags, each holding one hundred silver dollars, was made. A silver tea set was given Mrs. Anstice. It was a happy occasion and one which proved the devotion of the parish. By that time he had officiated at 5,445 public services.

He resigned in 1897 to accept a call to St. Matthias' Church in Philadelphia, and then devoted himself to matters of the General Church. Besides being secretary of the House of Deputies and then of the General Convention, Dr. Anstice served on the American Church Service Fund and was overseer of the Philadelphia Divinity School.

One of his greatest contributions while here was the writing of the Annals of St. Luke's as requested by the vestry in 1883 and republished in connection with the centennial celebration in 1917. Without that, it would have been impossible to write this book.

Perhaps changes in the community should be omitted by this time, or should they? For none of you remember the flood of '65, when the Genesee, on the rampage, destroyed the New York Central and Erie bridges and inundated the center of the town. It was in these years that the armory was built on Washington Square; the roof of the First Presbyterian Church fell in; Susan B. Anthony was arrested for voting; City Hall was built; the Free Academy was dedicated; the exciting new telephone and the first photographs were exhibited in Corinthian Hall; the first dry plate was made by George Eastman; the Y.M.C.A. was incorporated; the revised version of the New Testament was published and 1,500 copies were sold the first day; the Warner Observatory

LABORERS IN THE VINEYARD 1855-1915

was built for Mr. Swift; the streetcar transfer was invented by Mr. Stedman. All these things happened and many, many more.

It is hard for us to recapture the way of life as far back as Dr. Anstice. For instance, the usual Sunday started with a very simple breakfast of hot breads (perhaps even codfish balls and brown bread if you had New England blood); next came family prayers, then dress for church which began at 10:30. You went early enough to cast your eye over the congregation and see the bonnets and boas, the ascots and silk hats.

The sermon was longer than usual today and when you came out, after a little visit with friends, you went to the post office in the Reynolds' Arcade for your mail. This was one of the social events of the week for the long queues made it seem like a reception. Home and a big dinner with soup, a roast with all the trimmings and either homemade ice cream or charlotte russe. There always being some left, it was placed on a plate, covered with an inverted finger bowl and sent to some neighbor by the hands of a young member of the family. Then naps and letter writing and usually a call led up to the evening service at 7:30. Who will deliver the altar flowers? Usually the rector.

Who could ever follow Dr. Anstice? Again God was good to us.

Rob Roy McGregor Converse was born in Cincinnati in 1844. He was only sixteen when he enlisted in the army of the U.S.A. He was wounded at Gettysburg, taken prisoner at the Battle of the Wilderness and confined for seven months in that most horrible of all southern prisons—Andersonville. He went in a youth; he came out with snow-white hair and a sympathy for his fellow men which made him beloved by all who knew him.

LABORERS IN THE VINEYARD 1855-1915

His college work at Washington and Jefferson was followed by postgraduate work and teaching. Then he became a mining engineer which took him out West where he was happy in the outdoor life and wild nature—an interest which never left him. Later, he studied for the ministry and was ordained in 1879.

He was rector in Waterbury, Connecticut, and in Corning, New York, before becoming the chaplain of Hobart College and professor of philosophy, psychology and metaphysics. It was a congenial life for which his brilliant mind, his wisdom, his gift of oratory, his charm and his human understanding fitted him eminently. So successfully indeed, it is remarkable that he left it in 1897 to become rector of St. Luke's.

The rectory was put in order with a new study and upstairs rooms and Dr. Converse was ready to take up his new duties.

The endowment fund was started by Mrs. Alfred Ely with the gift of a government bond of \$10,000. Realizing the need of such an endowment for a downtown church, it was urged at the jubilee anniversary in 1899.

In 1900, the date of the annual meeting was changed to the first Monday after the first Sunday in Advent; the vestry became nine instead of eight, with one warden and three vestrymen elected for three years. Another important decision was the inauguration of the pledge system in 1905 and of duplex envelopes in 1909.

But the most important decision was that made after long discussion of the question "To move or not to move." Plymouth Church was empty and could be secured for a relatively small sum; they had more land, a good parish house and a well-built edifice. St. Luke's had been offered a goodly sum for its site and our activities were limited by the size of our parish house.

Arguments on the question waxed and waned and in-

deed engendered some heat. Bishop Walker had once said, "I hope St. Luke's will remain as long as grass grows and water runs."

The consensus seemed to be to sanction the move when Mr. James Montgomery gave his opinion that the site given for a church could only be sold if every heir of the three founders gave permission. It was obviously impossible to reach them for they were legion. Whether or not the position was tenable, it saved the day and the old church was kept.

During Dr. Converse's rectorship one of his curates, Hugh L. Burleson, left us, much to our loss, to become bishop of South Dakota, one of the three (Bishop Whitehouse and Bishop Lee being the others) whom St. Luke's supplied to the Episcopate.

Dr. Converse died September 19, 1915, the only rector of St. Luke's to die in office. At the end of his first decade, the celebration given him and Mrs. Converse proved the affection and admiration of the congregation. As one looks back on his rectorship one marvels at the fortitude and devotion with which he carried on parish calls with only public transportation or on "shank's mare." When he died there was mourning not only throughout our membership but everywhere in the community.

He was chaplain of the Third Infantry of the National Guard and of the George Thomas Post of the G.A.R.

A memorial to him was dedicated in December, 1916, and placed on the south wall of the church. On that occasion the sermon was preached by the Rev. Murray Bartlett, who, after leaving St. Paul's Church, became president of Hobart College.

RECTORS



REV. BENJAMIN WATSON
D.D.

April 1855-Aug. 1859



REV. R. BETHELL CLAXTON
D.D.

Dec. 1859-Sept. 1865



REV. HENRY ANSTICE
D.D.

Rector 31 years, 1866-1897



REV. ROB ROY MCG. CONVERSE

Rector 1897-1915

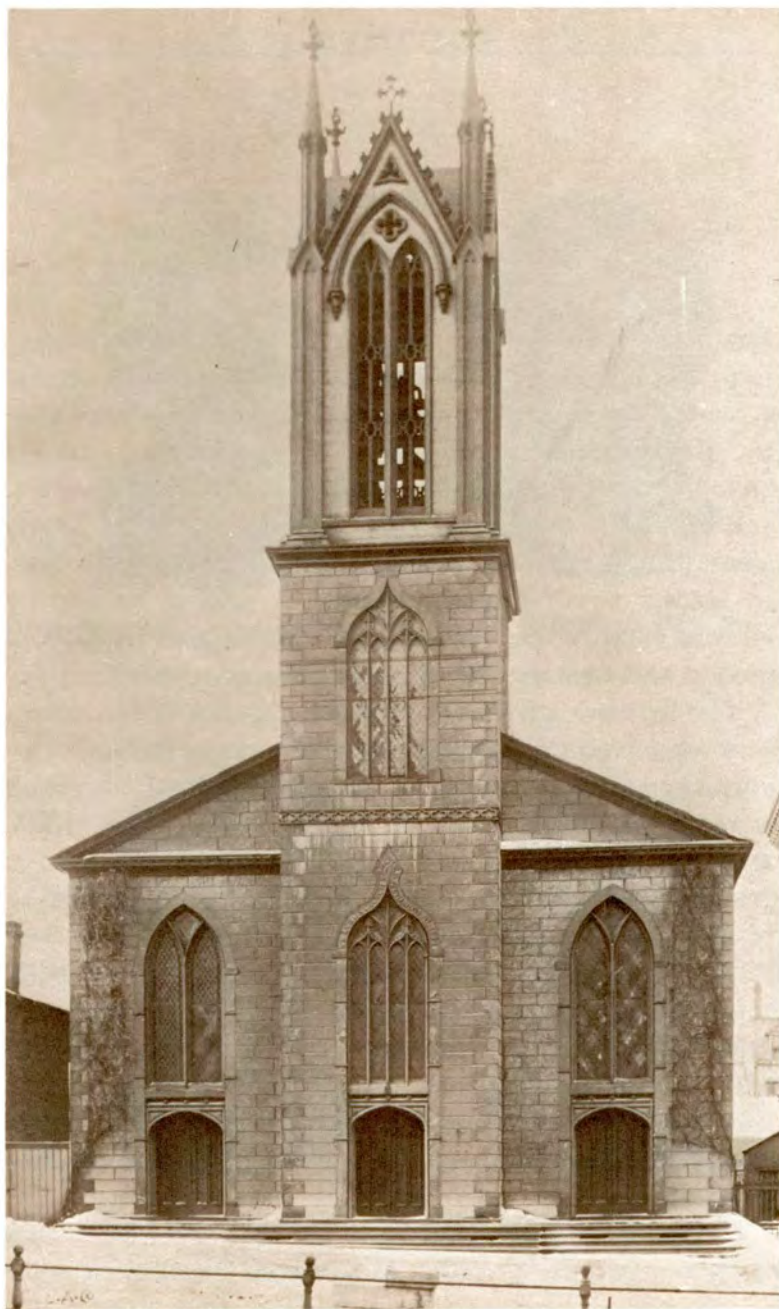
V
ST. LUKE'S
AND HER CHILDREN

First in the field and strong both in numbers and leadership, St. Luke's Church has had much to do with the growth of the Protestant Episcopal Church in what is now the Rochester Diocese. Her ministers and her people have been prominent in this movement by work, money, and example. We have spoken of the way in which many missions and parishes were fostered—by district visiting, by setting up of Sunday schools or sewing classes, by services held by our rector and curates and by gifts of money and transferring of part of our own membership.

The first branch was formed by a group of our members who lived on the east side of the river. Public transportation was non-existent and horses and carriages were rare. The vestry of St. Luke's, on May 28, 1827, acted on an application of Eastsiders and moved for the organization of such a church by a committee consisting of Messrs. Atkinson, Johnson, Boulton, Whittlesey and Pitkin, who waited on Mr. Cuming and expressed their confidence and attachment. St. Paul's was therefore started May 28, 1827, in a room of the Franklin Institute, Mr. Cuming presiding.

A fine new stone church was built in St. Paul Street and fourteen members of St. Luke's were transferred to its roster.

Any church which could live through the vicissitudes of those years was bound to succeed. First, their lofty tower collapsed before it was finished; then they had a series of short rectorships with periods between with no



St. Luke's Church
The oldest exterior photograph available.

ST. LUKE'S AND HER CHILDREN

rector; their financial difficulties increased and they were threatened with foreclosure.

The following S.O.S. was sent to our vestry: "It appears that the pecuniary affairs of said church are in a condition so embarrassed that they entertain no hope of being able to extricate themselves, and that without a rector, embarrassed by debt, the church be borne down, the congregation dispersed and the building sold, to the great injury of the Episcopal interest in this section."

In 1831, their vestry proposed the association of the two churches under Mr. Cuming and an assistant, the expenses to be divided equally. This was not agreed to by St. Luke's. They then requested that our church should buy theirs and use it as a chapel. They also tried to win help from Trinity Church, New York.

(It may be wondered why Trinity had so much influence but it was very rich and most other churches were poor. It had taxes, assured from colonial times; it also held salvage rights to shipwrecks, could claim the profit from all drift whales, and owned huge real estate holdings given as the "King's Gardens." The rector was bishop of the whole state and president of Columbia College.)

St. Paul's suffered foreclosure and Grace Church was organized to take over, but it continued to be known as St. Paul's. A fire occurred in 1847, followed by another foreclosure.

Bishop DeLancey came to the rescue and before long they were on their feet again and flourished under such men as Drs. Van Ingen, Foote and Washburn. It was decided to move to East Avenue, selling the church building and erecting a beautiful edifice by Heinz and LaFarge on the site of St. John's, an early mission which they absorbed. The new church was consecrated in 1899.

The second offspring of the mother church was

ST. LUKE'S AND HER CHILDREN

Trinity, suggested by Dr. Whitehouse and implemented by Dr. Pitkin who presided at the organizational meeting in No. 5 public school, October 27, 1845. The church was consecrated by Bishop DeLancey in 1848. The Sunday school had been started in Frankfort, as that part of the town was called in the olden days, by Seth Jones, a vestryman of St. Luke's. Owing to the elevated tracks of the New York Central Railroad, the church was sold in 1880 and the later building was erected on Jones Square.

Christ Church was the third and was started by Dr. Watson and a group of parishioners. It was decided to locate it "in that part of the city which is destitute." There were thirty-one communicants at first, many of whom were members of St. Luke's including several members of the vestry. In fact, the first money subscribed was \$100 which Silas O. Smith made by selling wax figures to Palmer's Hall, where the organizational meeting was held in 1855.

The original Christ Church was of wood and still exists as a chapel. The present beautiful edifice, now our cathedral was not completed until 1894, but two bays of the nave had been built in 1887, at right angles to the original edifice and were in use.

The chapel of the Good Shepherd had difficulties. It had been started by Dr. Claxton on Grape Street in 1864. St. Luke's gave it to the mission of St. Matthew, which had been planned to cover all extension work in the archdeaconry, but it reverted to the care of St. Luke's and Dr. Anstice nursed it into an independent church in 1869. It was finally closed after many years and the sale of its property was used for St. Stephen's Church.

The twelve assistants which Dr. Anstice had during his thirty-one years of tenure were of great help in this extension work. Mission work had been going on in the

ST. LUKE'S AND HER CHILDREN

eighth ward for a long time, with district visiting, Sunday school and sewing circles. In May, 1870, the first morning prayer was held in the Epiphany Church which already had a Sunday school of 160 and a congregation of 200. By 1876, St. Luke's had given \$18,000 for the purpose of church and rectory and had transferred 202 communicants, 170 families.

Episcopal services were started in St. Clement's in 1871 as a mission which was reorganized as St. Andrew's, greatly aided by St. Paul's. A mission was started by Dr. Anstice in Cochrane's block on State Street and he preached there for several months until it was turned over to the care of Trinity in 1875.

We have already spoken of the founding of St. Mark's. (See Chapter II)

The mission of St. James received \$1,300 from St. Luke's and carried on a very fine work under the dedicated service of the Rev. James Dennis. St. John's mission was opened on Upton Park, moved to Hawthorne Street, then to Vick Park B where it was absorbed by St. Paul's when they moved to that site.

The Church of the Ascension also received help.

All Saints, started by the rector of St. John's, was turned over to St. Luke's and a chapel was built on the corner of Garson and Webster Avenues in 1890.

St. Stephen's was the last of St. Luke's diocesan extension work. Dr. Anstice secured two lots on Fillmore Street for the purpose, and financed the building by the sale of the property of the Church of the Good Shepherd.

The mother church has thus had much to do with the spread of the denomination in Rochester, and most of its churches may hail it as mother, or grandmother, or foster mother.



Interior, 1894

VI WORKING TOGETHER

From the earliest days the church has been a hive of activity, especially on the distaff side. Probably the Sabbath school was the first work that developed for it was felt, quite rightly, that the future of the church depended on the younger generation. It must be realized that until the 1830's there was not a native adult. However, there has never been a more homogeneous group of children than those who assembled for their lessons.

A Sabbath school had been started in St. George's parish, New York City, in 1811 "For the improvement of the children of poverty in learning morals and religion to qualify them for the limited spheres of influence in which they are called to act." So much for the democracy of that day!!

In Rochester, in the early days, Sunday school was largely undenominational and reading and writing were included with the study of the Bible. They met with volunteer teachers in the schoolhouse during the summer. Annually they used to march to the town square with music and public speeches. We read of "Two hundred Sunday school scholars whose neat attire and smiling faces bespoke the noble workings of young ambitions in their ductile minds."

Before long it was felt that prayer should be omitted lest it be denominational (shades of Long Island and the Supreme Court). Soon the individual churches took up the work but united for special occasions under the Union of Sabbath Schools. Some classes were held only in

the summer, when roads were passable, while others, perhaps more hardy, met all year. The instruction was largely the learning of texts but in this we were left far behind by the Presbyterians for they had a little girl of twelve who could recite four thousand and two verses. Unfortunately she died the next year.

With the changes in general education, religious education, too, has advanced. The courses now are more standardized and suited to the age of the children for they follow the grades of the public schools and teacher textbooks are supplied to give adequate training and background. Both the Seabury series and the Episcopal Fellowship series are used. There have been adult classes, too, over long periods such as that of Mrs. Mitchell and of Miss Margharita Harman and the Smith class. Now the clergy have classes for adults.

Older members of the parish will remember carrying little bunches of flowers up the aisle as they sang, and receiving the pyramidal Lenten mite boxes, to be returned heavy with change earned in six weeks, supplemented by the Sunday morning assistance from parents. Figures were printed around the edges of the cardboard so one could watch the amount grow. What fun to scratch out a dollar and start all over again on the cents.

The oldest organization of which we have record is the "Ladies' Benevolent and Missionary Society" started in 1827. One can almost say that it has had a continuous history, for it became the present Woman's Auxiliary so closely related to the missionary work of the church and of which every woman in the church is a member automatically. No longer restricted to missions, it now covers other branches of service and devotion.

In the beginning, the idea of missions was to spread the Episcopal church in Western New York by supplying clergy wherever needed. For this purpose they went

WORKING TOGETHER

about in different neighborhoods, interested the people, financed missionaries and worked unstintingly to support them. Moreover, interest went beyond the local for the women of St. Luke's gave generously to the school of Dr. and Mrs. Hills in Athens. Mrs. Rochester received an embroidered message from the Greek girl who had their scholarship.

The Auxiliary today has weekly meetings; they work for missions, packing fabulous missionary boxes and making dressings for hospitals. They turn out a great amount of work, raise money for the needs of St. Luke's and for a large part of the diocesan pledge and serve the parish in innumerable ways. There are two other chapters of the Woman's Auxiliary, the Jane Stebbins chapter which meets once a month in the evening and the Nathaniel Rochester chapter which meets every second week in the evening. These three cover the women of the parish and work in cooperation with each other. They meet for corporate communion twice a year to present their thank offerings.

In 1827, the young women of the parish formed a "Young Women's Benevolent Society," one member reading aloud while the others sewed, making articles which would have a ready sale. They, too, raised money for church purposes.

Mrs. Montgomery Rochester told the story of going to one of the meetings wanting to learn to tat. She found it very difficult and was so awkward it was facetiously suggested that she take an order to make some. The order was forthcoming, she took up the challenge and by dint of practicing every unoccupied moment in the privacy of her own room, she eventually filled the order for one yard of tatting after several weeks of effort.

Another ministry of the young women was the Flower Mission which took little bunches of flowers every Satur-

WORKING TOGETHER

day morning to the City (General) hospital. The smile and greeting with which they were delivered, it is said, did much to cheer the patients. One patient greeted her visitor by saying, "You are a little later than usual today; I have been waiting for you ever since 4 o'clock this morning."

The Girls' Friendly Society was started in 1881 and became one of the model branches of the national society as a result of the devoted work of Mrs. Robert Matthews and her assistants. In the days before the modern career girl, it performed a fine ministry for the young women in business or industry, providing a social environment and a real help to many. In its later days an effort was made to turn over as much as possible of the responsibilities to the girls, but they were hardly prepared to hear a senior member, asked to conduct the opening service, read not only the General Confession but the Absolution.

Today the Girls' Friendly Society is serving younger girls who meet in Tyler house Saturday mornings.

The Sanctuary chapter has a long history of faithful workers in charge of the altar, arrangement of flowers and the vestments. In this vein it seems only right to speak of the work of Miss Edna Mandeville, who headed it for many years with utmost devotion. In recent years their work has been much helped by the beautiful sacristy in the southwest corner of the church, arranged as a memorial to Anna Hart Mitchell by her daughter. The hangings of the altar and pulpit are very beautiful and were largely given as memorials. The exquisite festal white set which, unfortunately, is stained now, was all embroidered by two parishioners—Mrs. Seelye Little and Miss Minnie Bellows. The newer one was made in New York of material from the wedding dress of Mrs. Charles Ford.

An older member of the congregation remembers that

WORKING TOGETHER

at one time to put flowers on the altar was considered a dangerous and almost sacrilegious innovation, but the young people persisted. One day they placed mandrake blossoms gathered from the woods, but the heat of the church brought out fumes which made the minister faint and affected some in the front pews.

The Choir chapter supplied singing at the Lenten services and special occasions. In the neighborhood they were sometimes referred to as the "Sweet and Lows." There used to be afternoon service during Lent four days a week besides the noonday services which were sponsored by all the diocese. At this afternoon service, support was given to the choir by Mrs. Foster Warner, who performed with vigor and artistry on a wheezy little portable organ.

The Babies' Branch of missions was organized in 1891 by Miss Mary Hart, who had started mission work with children as early as 1887. Her little nephew, Gaylord Mitchell, was interested in her noon prayer and the box in which she put her collection. He said he would like to join her and added, "If I do, will I be a little helper?" This remark gave it its later name.

It was made up of the very young who thus learned about missions and gave to that cause. It was copied all over the country and became a tremendous help to the cause of the general church and in giving information about far off places of the world. It has lost its name, now being fused with the Church School Service League. In twenty-one years these "Little Helpers" had given more than \$6,000.

A Sewing school was formed in 1878, taught by the women of the parish. It must have been very popular for we read that it had 126 "learners."

A chapter of the Boy Scouts, Troop 35, was formed in 1915 and was carried on for many years under excellent

WORKING TOGETHER

leadership. At one time there were as many as forty-two boys. It was broadened to a wider base by making it a neighborhood group but difficulties arose which made it wise to suspend meetings in 1958.

Another organization which no longer exists is the Employment chapter. Clothes were brought in by members of the parish, put in order by this group and sold or given where needed. It served not only a useful function but welded together a large group of women. They also assisted in finding employment for those who wished it.

One organization which has been turned over to the diocese was the Ephphatha mission in the service of "the children of silence." It was begun in this parish in 1865 by Mr. Thomas Gallaudet, whose father founded the first school for the deaf-mutes in Hartford, Connecticut, in 1817. He became interested in Cornelia Amanda Lathrop of St. Luke's and organized meetings in the parish house. She died but the work went on. Later he went to New York and there founded St. Ann's Church for the deaf. Mr. Edward Hart, when a lay reader, learned the sign language and carried on the services from 1868 to 1888. After his death the services were held at various times in St. Paul's and Christ Church but returned to St. Luke's in 1897 and were carried on by the Rev. C. D. Dantzer. With changes in the diocese and St. Luke's change in hours of service this fine work was continued elsewhere.

Another chapter is the Junior Choir whose volunteer service supplements the regular choir most of the time and carries the whole musical service on special occasions such as the early service on Easter morning. They are faithful in attending a weekly rehearsal. One need hardly speak of the regular choir whose service and devotion is so well known to us all. Both choirs are trained by Miss Ruth Sullivan, organist and choir director.

WORKING TOGETHER

The Crucifers' and Acolytes' guild is made up of boys and young men who serve the altar, lead the processional and add so much to the dignity of the Eucharistic services. They are given a course of training and review before each time of service.

Another group is that of the Bishop's Men whose duties are affiliated with the diocese. It was started many years ago. Their annual money raising effort in St. Luke's is the Shrove Tuesday pancake supper, always largely attended.

While not an organization of St. Luke's, Livingston Park Seminary, founded in 1858 by Mrs. Cathro Curtis, played an important role. After her death it was continued by Miss Georgia Stone and latterly by Mrs. William Rebasz, whose husband was organist of the church for many years. The ties were many; the rector was chaplain and the commencement speaker was either he or the bishop. In 1897 the 35th commencement was held in the church, the whole school marching in singing, "We march, we march to victory with the cross of the Lord before us." Every Ash Wednesday the school attended the morning service and Penitential office and every school morning was started with a short service of prayer and the singing of two stanzas of a hymn. Their Alumnae association has many affiliations with the church. The school closed in 1932.

These organizations may sound very serious minded but fun has never been lacking in the congregation. Whether St. Lukers have more histrionic ability than most is an open question, but it is certain that dramatics have always played an important role in the social life of the parish, only equaled, perhaps, by eating.

A church, like an army, marches on its stomach and the good cooks of this parish have never faltered. From that rather awful early kitchen from which came succu-

WORKING TOGETHER

lent feasts, to the modern one where our tureen suppers are supplemented and reheated, it has been a long and delicious tale.

The dances which the young people have put on, the sports in which our Boy Scouts have excelled, the concerts and recitals, the card parties and the delicious luncheons by which the women earn their missionary gifts (one was attended by 179)—no volume could recount them all nor the skill, the efficiency, the tears and laughter with which they have been produced. Yet deep in the memory of everyone is treasured the realization of the friendship they all evinced. Truly it is a united parish even though we may not be physical neighbors.





THE REVEREND SAMUEL TYLER
1916-1932

VII

HELPING OUR COUNTRY

St. Luke's has lived through wars with dignity and courage. Her sons and daughters have served in the armed forces, the Y.M.C.A., the Y.W.C.A. and the Red Cross. Our Peace bell with the names of her children who took part in World War I still rings and bears in more permanent form the names which were on our service flag. The Stars and Stripes was raised to the tower in the Civil War while the men enlisted, the women sewed and made bandages, and the church saw to it that every soldier from Rochester was supplied with a Bible. A new flag was raised in 1915 by the young people and the chancel flag was put there in loving memory of Dr. Converse, rector, leader, patriot.

In a Sunday edition of the Democrat and Chronicle in February, 1946, Arch Merrill wrote as follows:

"It was a February day in the grim winter of 1942. A bitter wind knifed through the chilly streets. It cut into the bones of the small gray-haired woman with the bundles in her arms.

"Bitter winds were blowing across the world; sober, shocking headlines haunted the corner newsstand. Singapore had fallen; Corregidor was doomed; Hitler's legions dominated the continent; on all the war fronts the forces of darkness were on the march.

"The woman with her bundles thought of her two boys, one on a warship somewhere out on the Atlantic where the wolf packs lurked; the other on a transport bound for a Pacific island overrun by savage little men.

HELPING OUR COUNTRY

Fear and worry clutched at her heart. A sign on the door across from the gray stone pile of Rochester City Hall caught her eye. It read, 'Church open. Come in and say a prayer for those in the war.'

"It was not a church of her faith. It was far from her home neighborhood. But she went in, knelt and raised her hands roughened by years of toil. As she prayed, alone in the silent church, where the altar light before the tall pulpit glowed brightly like a beacon in the night, the sorrow and cruelty of the world outside seemed to fade away. It was the house of the Prince of Peace.

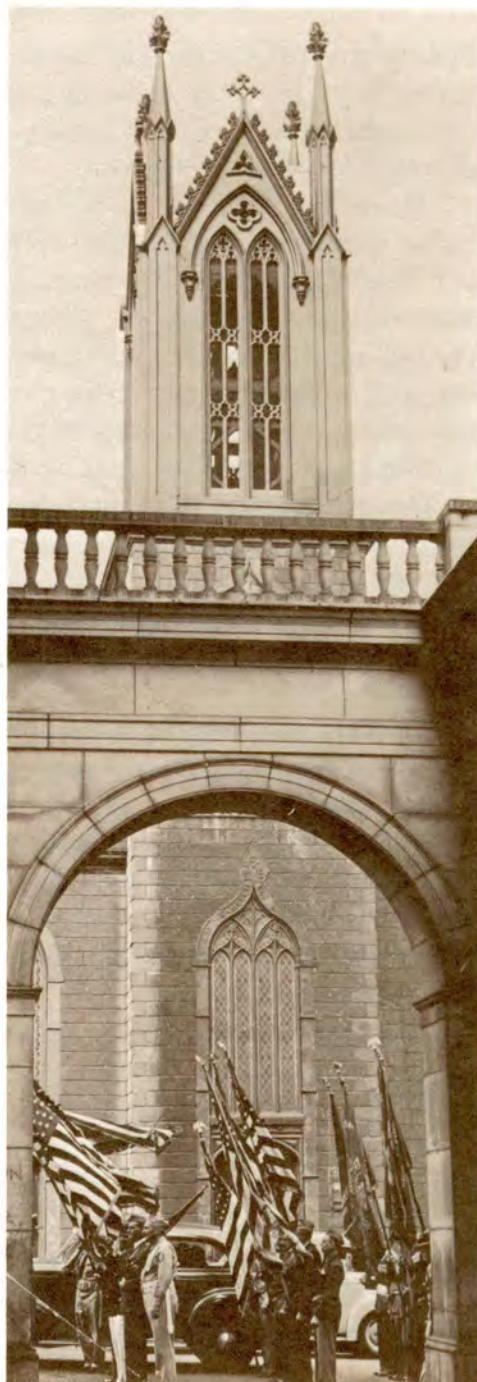
"She could not know, that humble unlettered woman, of the generations who in other troubled times had sought solace in the same old church. Yet somehow every graceful pillar and arch, every sturdy stone and hand-hewn timber spoke to her of the courage and the faith of the men who had put them there—while they were building a city.

"Quickly the woman arose, gathered up her parcels and faced the wintry blast again. Her troubled spirit had found peace under the spell of old St. Luke's."

We wish there were some way of memorializing members of the church who have served in the armed services, but since there is no record of those who served in earlier wars, it seems best not to mention recent men and women who have served, though many of their names appear on the Peace bell, and some made the supreme sacrifice.

The Church, the city
and the military
were symbolized in this
1940 Memorial Day
view through City Hall
arch as the parade
passed St. Luke's Church.

*From the Rochester
Democrat and Chronicle
Sunday, Feb. 3, 1946*



VIII ON THE ROLLS OF HISTORY

The vestry books are normally the source material for any historic review. Unfortunately they are no longer in existence from 1885 to 1921. No one knows what has become of them—they may be reposing in someone's attic or they may have been destroyed. Because of this loss it is impossible to list the vestry or even the clerks of the vestry, who all served with great devotion. Perhaps it would be well to make one exception and mention Mr. Thomas Shannon, who served for an exceptionally long period, as clerk of the vestry.

The bulwark of the church for 150 years has been the vestry. They have been chosen with foresight and trust; they have not only fulfilled that trust, but have exceeded what was expected of them. For the most part they have been leaders in the community—busy people who have never allowed secular interests to interfere with their service to the church. Theirs is the task of making decisions for the parish and, only on very special occasions, have they abrogated that responsibility by calling a meeting of the congregation.

It is the vestry who choose the rectors and how wise they have been!! They send delegates to the diocesan convention and even elect alternates so we are sure of representation. They present projects to the congregation and report conditions. They serve as the elders of the parish. Above all, they deal with the finances of the church. They must secure the money and spend it to the

best possible advantage—a colossal responsibility. It has been said that in the early days economy was never considered a virtue for extravagance had never been heard of. We are fortunate that now that it is considered a virtue, they still exercise it.

It will be remembered that the early vestries thought that the sale and rental of pews would finance the church forever. It did not take them long to discover that this was but a dream. The vestry had to prepare subscription lists for any parish need and collect the money from the congregation. These needs were varied: to pay off a debt; for the rector's salary (often in arrears); for a new bell or for organ repairs; for music, a new carpet or any other essential. The tower seems always to be in need of repairs.

These subscriptions succeeded eventually but the wardens and vestrymen had to put their hands in their own pockets rather deeply to complete them. They were generous men but, even so, they had to cut their garment according to their cloth. There was an annual deficit even in good times, often about \$1,500.

As we look back through the years we find that it was a constant struggle, through hard times and comparative affluence. It took 12 years to achieve a balanced budget (a gem in the crown of Colonel Brackett). There were many years that the red increased alarmingly and a mortgage or a large personal loan became necessary.

We have seen already how, in the 1860's, the vestry bravely met the issue by calling for the surrender of all pew sales contracts even though they had to assume a large debt by buying them back according to the terms of those contracts. The new income from resales and raised annuities helped for many years, but the old stringency returned with rising costs. With the coming of Dr. Tyler, free pews and the pledge system went into effect—a

healthier climate for carrying on the work of the church.

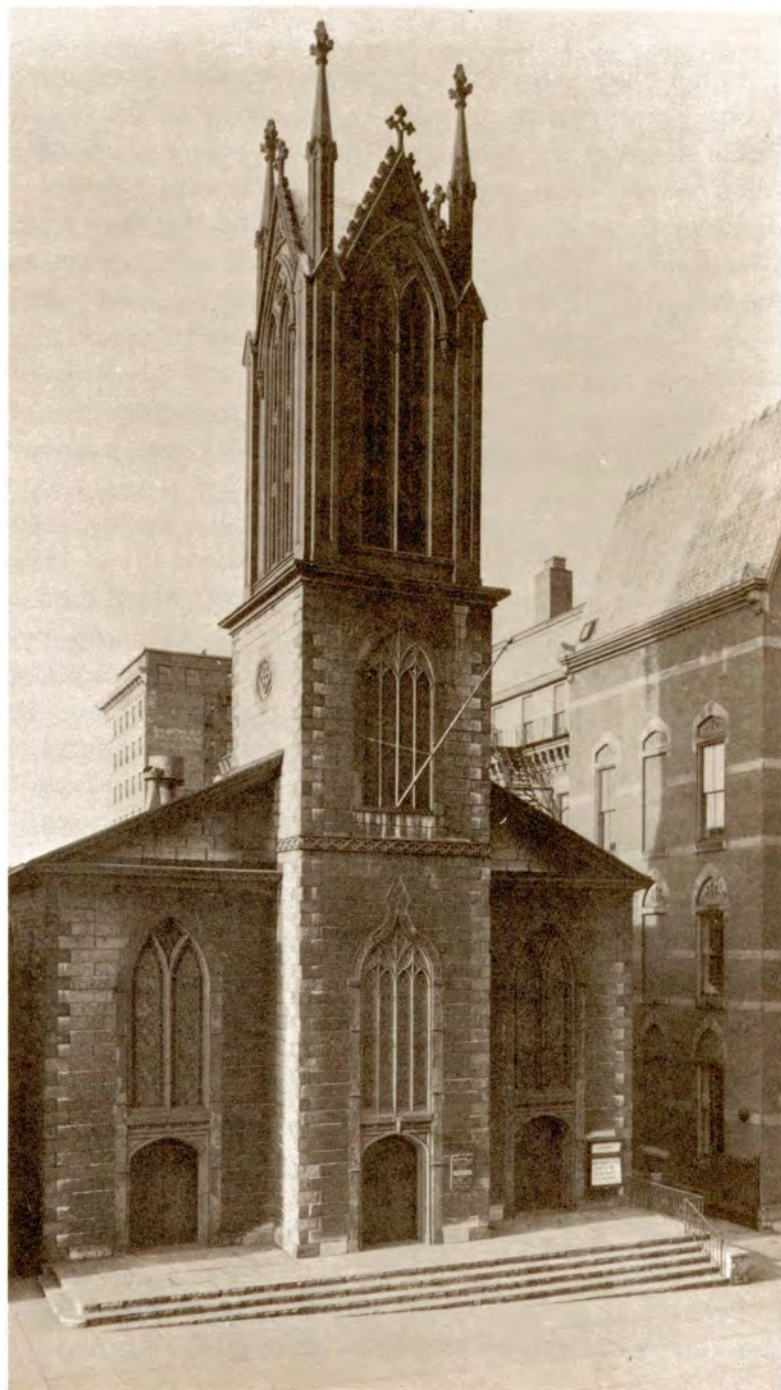
One could almost reconstruct the economic history of Rochester and the country from the treasurer's books; when money was tight, the "haves" would have to shoulder the share of the "have nots" and this they have always done. We find on the old records such notices as the following: "bills to be paid when there are funds"; or, when rectors asked for payment of arrears in salary, "it would not be convenient at this time"; and "salaries of the soloists must be cut again." During the depressions of 1872-76—1892-96 and 1929-32, the going was particularly difficult.

Their greatest single aid has been the Endowment Fund started, as we have said, by Mrs. Alfred Ely in 1896 by the gift of a government bond of \$10,000. Since then it has been augmented by many generous gifts and bequests, such as that of George Hopkins (in memory of Mrs. Rowley), Miss Marguerite Montgomery, Mrs. C. P. Ford, Miss Louise Kelly and many others. The fund is now roughly \$750,000 and brings in annually about \$25,000 in interest which keeps the present budget within reach. It is chiefly invested in the Diocesan Fund.

It was an historic occasion, in 1965, when two women were elected to the vestry. We had travelled far since the days when the vestry had called "A meeting of the male members of the congregation" to make a vital decision.

We of St. Luke's have always been strong on anniversaries. Not every institution can have two centennials, but WE did. One in 1917, for the founding of the parish, another in 1924, for the laying of the cornerstone. There have been celebrations for the 75th and 125th anniversaries and, of course, special services annually on St. Luke's day.

Perhaps it is natural for the old to look back with nostalgia—institutions as well as individuals. At the time



of the Diamond Jubilee, Dr. Anstice, who came back to preach, said, "We follow patriarchal custom and abundant scriptural precedent in celebrating anniversaries and erecting waymarks to commemorate an epoch or event. But we should always do it in the spirit of the prophet Samuel who called the stone which he set up 'the stone of help' to serve as a reminder of God's mercies to His people in all the way by which the Lord their God has led them."

Very naturally the clergy and vestry have used these anniversaries as suitable periods for thankofferings and special projects. So it is today that we meet the challenge of restoring the church edifice to the 1860's when its exterior and interior seemed in special accord. Our old and valued friendship with the First Presbyterian Church received contemporary evidence in their kind invitation to worship with them during our necessary closing, even as we did so many years ago.

Aside from the vestry books, the other official record of the church consists of the Parish Registers which have been kept meticulously. Consisting as they do solely of baptisms, confirmations, weddings and funerals, they are not exciting reading. However, there are certain entries which are of antiquarian interest.

The church was hung with black bunting at the time of the funerals of Mrs. Cuming, Colonel Rochester, Governor DeWitt Clinton and quite a number of others, as well as at the time of the assassination of President Lincoln. On each of these occasions there was a sermon and all the vestry wore a mourning band for 30 days. When Dr. Whitehouse presented the sermon at Colonel Rochester's death he chose as his text—"The old man of whom ye spoke, is he still alive?" (True as long as this city bears his name)

In the pages of burials we find that on February 10,



Christmas at St. Luke's
In the early 1920's

1846, the Rev. Ashbel Baldwin was buried. He had been ordained by Bishop Seabury in 1785, the first ordination in the Episcopal church in America. It took place more than 2 years before the consecration of Bishop White. Mr. Baldwin was 89 years old.

It will be remembered that the Anglican church was slow in recognizing the American branch after the Revolution and that Bishop Seabury received his consecration at the hands of the Scottish church because the English church would not omit the Oath of Allegiance.

On looking over these records one is struck by the names given the babies. They are largely Biblical and include such names as Wealthy, Patience, Hope and Chloe. One finds among the burials, "Eliza, owned by Mr. T." And among the weddings, "A couple (black)..."

We read of the lengthened span of life we can expect today but on turning these pages we note the great number who died in their eighties and nineties and even over the century mark. The statistics are largely due to the frightful number of infant deaths. A family of a dozen children would do well to produce six adults. Terminal diseases are mentioned such as "suicide," "falling from a tree," "abdominal complaints" and "senility." Especially during 1832, 1848 and 1852, the dread word "cholera" appears with sickening regularity.

We wonder what the record would have said had they died of appendicitis, emphysema or others of our modern ailments.

At one confirmation service, one of the ushers saw an elderly communicant go forward with the young people and stopped her by saying, "Once confirmed, always confirmed." She replied, "Yes, I know. I've been confirmed twice but I'd like to have it again. It is so good for the rheumatism."

IX ARISE AND BUILD

And what of the physical church? We are told that the human body renews itself in seven years, yet here we have a building erected in 1824 which has changed very little. That it is well built speaks for itself. Workmen of today have been quoted as saying, "It is a beautiful work of carpentry" and "Those oak beams are as solid today as when they were put in." In fact, one of the most interesting sights is above the ceiling of the nave, where the great timbers still bear the mark of the adzes wielded by the men of Genesee Falls. Some of them are put together with pegs instead of nails. However, there have been long years of good maintenance to keep time at bay.

Here is an incomplete list of work done during the years:

- 1827 Silver communion service from Frederick Marquand, silversmith of New York. Cost \$100.
- 1828 Church lengthened by two bays (30 feet) by pushing out west wall.
- 1832 New parish house.
- 1836 New pulpit designed by Dr. Whitehouse.
- 1839 Cornice and screen designed by Dr. Whitehouse.
- 1836 Town buys Mount Hope—St. Luke's share of Episcopal lot \$106.
- 1843 Chancel rail.
- 1844 Repairs and improvements. Unitarians offered hospitality.
- 1847 Ladies' Benevolent Society gave communion table and two chancel chairs.

ARISE AND BUILD

- 1848 Raised \$7,000 to pay debt and buy new organ. Oil lamps replaced by gas. Lights on pulpit added.
- 1855 Stained glass windows. Previously had blinds and then curtains.
- 1856 Tower remodeled—gabled belfry.
- 1869 Sunday school building (third).
- 1872 New rectory. Old one moved to south side of lot.
- 1878 Debt was \$12,000. Had to have new floors; excavation of foundation of columns; new timbers; center entrance; center aisle; box pews removed; organ renovated.
- 1883 New roof on Sunday school building. Heating plant renovated. Lots on Exchange Street sold. All debts paid.
- 1890 Lectern given in memory of General Matthews.
- 1891 Repairs, costing \$2,212.
- 1897 Improvements in rectory. Borrowed \$500 after being free of debt for 12 years. Tie rods to straighten columns.
- 1906 Five iron rods across church to keep it from bulging.
- 1909 Rewired for electricity.
- 1915 Concrete platform in front of church.
- 1916 Free pews.
- 1925 Changes in church and construction of a new parish house (\$80,000); chancel area increased; tower repaired; copper roof; stone work repaired; vestibule restored; passageway in cellar for ventilation; Travertine tiles in vestibule; Wales tiles in aisles; Tennessee marble in sanctuary; heating system changed; brown wood wainscoting in sanctuary; carved arch above pulpit; organ and choir stalls in

ARISE AND BUILD

front; vested choir; Skinner organ given in memory of Warden Clinton Rogers; rose window in east wall.

- 1958 Reconstruction of parish house; vestry room in memory of George Hawks; clock with bell in memory of Frederick Pierson; chimes in memory of Frederick Pierson Jr.
- 1960 Sacristy given by Mrs. Frederick Pierson in memory of Anna Hart Mitchell.
- 1962 Pinnacles declared dangerous. Replaced by Miss Helen Rogers.
- 1966 Redecoration of nave and chancel following photographs of the 1860's; molded plaster tracery; new reredos cross; organ moved to gallery with new supports; new organ canopy; choir stalls in gallery; echo organ moved to southwest corner; new opening in chancel rail; new altar and sedilia; marbleization of columns and gilding of roof groins; fresco painting of stonework; installation of new side wall for chancel, with triforium openings.

The first organ in Rochester was in St. Luke's Church in 1828. It must have been a pretty poor affair but it was vastly admired. One day a cat got into it, greatly augmenting its sounds, if not the music. Unfortunately another cat heard him caterwauling and there was a feline duet followed by a dash up the aisle.

A new organ was bought in 1848 and renovated in 1867.

In 1925, the great organ we have today was given in memory of Clinton Rogers, senior warden of this church and head of the fund-raising campaign which had made recent renovations possible. It was a great change to bring the organ to the front of the church, have a pro-

cessional and a vested choir. The organ has now been removed to the gallery and the echo organ, given in memory of Miss Lois Mandeville, has been moved to the southwest corner, above the Sacristy.

A church without a bell? Unthinkable. From the first moment of planning the stone church, a bell tower was of the essence. The first bell was hung in 1828, as told in Chapter I. The second was a chime of four bells made by the Meneeley Company of Troy. One of these cracked, one was given to the chapel of the Good Shepherd and the largest was used until 1873.

When City Hall was built, it had a bell and ours was no longer used for fire purposes. But there was one drawback: the City Hall bell rang at noon on Sundays and every man in the congregation pulled out his watch to correct it—a habit which must have been rather disturbing to the preacher, just reaching the climax of his sermon.

On one of his trips to England, Bishop Brent was given a carved stone from the Cathedral of Rochester, second oldest cathedral in England. It was given by the Very Reverend Dean John Storrs and the Chapter and the Bishop brought it to St. Luke's as the mother church of THIS Rochester. It was placed on the north wall of the church with a suitable bronze plaque and dedicated April 24, 1927. It is a St. Andrew's cross which was the Seal of Ernulf, bishop there 1114 to 1124. It marks the bond between the old country and the new which has been augmented through the years.

Ernulf, a prior in a Benedictine monastery in France, was an architect. When he went to England, he worked first at Canterbury and then in Rochester. The church had been founded in 600 by St. Augustine and the Saxon cathedral had been finished in 605 and one can still see parts of it in the present edifice. A new church had been

ARISE AND BUILD

begun by Bishop Gundulf in 1080 and the work was put in charge of Ernulf and owes much of its beauty to him. He was made bishop in 1114 and served until his death in 1124.

Another tie with this ancient See was a day spent by its bishop in St. Luke's with Bishop Walker. A less serious connection was the time when the mayor of ancient Rochester visited us. Workmen had been making repairs and did not finish until late Saturday afternoon. Mrs. Maude Allen, the sexton and another man worked all night to make it ready for the big occasion.

The largest project was the building and then the renovation of the parish house. Handicapped for many years in its organizational work by lack of room, the problem now seems solved for a number of years. The cornerstone was laid in 1924. It was built under the direction of C. Storrs Barrows, architect and vestryman, using every foot of land available. But in 1948, when growth required still more room, he was called upon to rearrange its interior space. This he did so well that, so far as utility was concerned, it was almost doubled. Disappearing partitions and remodeling for specific needs were eminently successful and, when opened, it was naturally called Tyler House as it had been largely Dr. Tyler's idea, though the final implementing was done under Dr. Winnie with the help of the vestry. The vestry room was arranged at that time in memory of George Hawks, warden.

The new rectory was built in 1873; the rectory on Yarmouth Road was bought in 1950 from a bequest from Mrs. C. P. Ford; and the house for the curate on Arvine Heights was bought in 1955.

It would be impossible to enumerate the beautiful gifts and bequests which St. Luke's has received through the years.

ARISE AND BUILD

The congregation has always enjoyed decorating the church which lends itself so well to their efforts. We have spoken of the mourning tributes when black and white bunting was hung from the cornice across the sanctuary. This was done many times. Funerals were also the occasions for elaborate floral arrangements. Of one, we read that there were three hundred such tributes. No wonder there has been a shift to express sympathy by gifts to philanthropies. This has been made more natural by the gift of a beautiful pall given in memory of Nathaniel Rogers Jr.

From the serious to the ridiculous, the tale is told of a woman who went to a funeral, having stopped at her milliner's on the way. Not wanting to carry a hatbox to the pew, she left it on a table at the back of the church but was startled to see her new hat of pansies carried up the aisle on the casket.

Weddings were the happiest times, when the church was decked with flowers and smilax. I remember one when young horse chestnut trees in full bloom were placed on the lamp bases, their spires rising aloft.

For many years Miss L. G. Barton was in charge of decorations and we read of \$5 being voted for the purpose of decorating the church for Christmas Day. The greens were made by the young people of the congregation who, for two weeks, met to tie little bunches of evergreens and then, with a shuttle, make of them yards and yards of roping to be fastened from the ceiling to various parts of the balcony in great loops and swags.

What fun they had doing it and it served a double purpose for the young people learned to know each other and enjoy each other. How pleasant it was to see the church on Christmas morning looking so beautiful and smelling so redolent as a result of their handiwork. The congregation knew one another in those days.

ARISE AND BUILD

The church looks loveliest now at Christmas and Easter. Poinsettias and a Christmas tree set it off to perfection; and on Christmas Eve, candles in the windows and in the chancel make the midnight service unforgettable, especially when the lights are lowered and all kneel to sing "Holy Night." At Easter, all other flowers are given up for lilies, rising high in great profusion above the festal white hangings and reminding the congregation of those who have gone before to life eternal in whose memories they were given. Then indeed the Easter story of the empty tomb lives.





From a display on St. Luke's Church—Summer of 1966
 photograph courtesy of the
 Rochester Museum of Arts and Sciences, Rochester, N. Y.

X MARCHING FORWARD

When we come to the last fifty years, we find the church in a totally different world. "The old order changes" was said in the past but never with the force which its meaning carries today. Two world wars, hard times, depression and, later, affluence, have left their mark on this generation.

Fifty years ago St. Luke's was a Third Ward institution. Though many of the young people had moved to the East side, they had not all changed allegiance. Even after World War I there was not much movement out of town for money was tight, houses were few and there was little opportunity to build. But soon our congregation scattered over a very wide area and all the downtown churches had difficulty holding their congregations together.

The automobile and the branch store with easy parking have changed the way of life and the dweller in suburbia comes downtown less and less often. In the early days a new church had a rough time getting started. Today new churches in the suburbs have handsome edifices, fine organs, talented choirs, efficient parish houses and classrooms. The trend is increased by the desire of children to go to the church school where their school friends and neighbors go. These facts have a centrifugal effect on the denomination. St. Luke's children are in schools scattered over the metropolitan areas.

The trend to a "downtown church" was apparent in 1915 when Samuel Tyler came as rector. He met the

MARCHING FORWARD

challenge magnificently.

He was born in Minneapolis, Minnesota, in 1871, but when he was only ten the family moved to Newton, Massachusetts. He was graduated from Yale in 1895 and Cambridge Episcopal Theological School in 1898. He went to New York as assistant to Dr. Rainsford in St. George's Church and became primarily interested in social Christianity. He accepted a call to the Church of the Advent, Cincinnati, Ohio, in 1901, and became the leading cleric in the social gospel in that city, making a great contribution.

In 1915, he accepted a call to St. Luke's, with the proviso that all pews should be free and the pledges received have never allowed that question to be reopened.

Because of a strong personality and his interest in social rehabilitation, Dr. Tyler soon became a leader in the whole community, making the church a vital force in the betterment of human society whenever and wherever found. His task was made more difficult when war came for he was pacific in his leanings. It could be said of him, as it was of Dr. Rainsford, "He managed to keep his pacifism apart from the devotion he brought to his pastoral cares." He served in the Y.M.C.A. at Camp Sheridan, near Montgomery, Alabama.

The two centennials, 1917 and 1924 (celebrating the founding and the laying of the cornerstone) came while he was serving and he proved himself a practical as well as a spiritual leader by raising large sums of money for a three-years social service department, repairs to the church and the building of a parish house which, very fittingly bears his name.

He worked unstintingly, to the detriment of his health and a condition which a long vacation and a stay at Saranac Lake could not efface. He never stopped at any help he could give anyone. For instance, he and Mrs.



Easter Sunday
April 9, 1939

MARCHING FORWARD

Tyler came back from a much-needed vacation five days early because a parishioner was to undergo critical surgery.

He resigned, for reasons of health, in 1931 but not before he had secured the welfare of the church by bringing the Rev. Frederick M. Winnie here as curate. Dr. Tyler served in the cathedral in Boston for some time and then as rector of the American Church in Rome, staying there as long as the political situation made it possible. He then retired to Boston as associate minister of Christ Church, Cambridge.

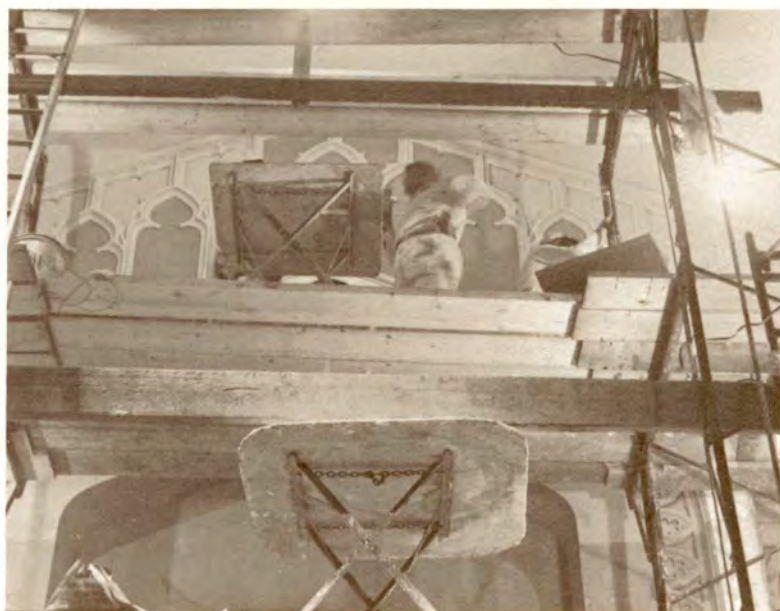
Trends which could be noticed under Dr. Tyler have been augmented under Mr. (soon Doctor) Frederick M. Winnie. Changes used to take a generation to be apparent, now a decade or even a year or two are enough to bring them into the open. The ecumenical movement was beginning, though in a small way. Pope John XXIII spoke and a synoptic view of religion was on the way. Joint Thanksgiving Day services in the Eastman Theater and increasing warmth between denominational leaders facilitated it.

Dr. Winnie was born in Geneva, New York, and was graduated from Hobart College and then the General Theological Seminary in 1929. Later he received D.D. from his alma mater. He was minister in charge of St. Paul's Church in Virginia City and then curate of St. Stephen's Church in Jersey City.

His canonical ties were with this diocese and he was called to St. Luke's as curate in 1931 and became its rector in 1933.

He has served as chairman of several diocesan and community departments and has been deputy to the General Convention three times. He has endeared himself increasingly to his congregation all these years. Fortunately he continues.

Both Dr. Tyler and Dr. Winnie have served as presi-



Restoring
May—December 1966



MARCHING FORWARD

dent of the Rochester Area Council of Churches, which supplanted the Federation of Churches. Both have been active in the ecumenical movement and have had a rewarding association with the clergy of other denominations, attaining a community rather than a parochial role in the city.

To be the rector of a downtown church is not easy. New people do not belong because of habit. Parking is a problem. Dr. Winnie has been through good days and bad with us—he knows every family and its problems and abilities. He has been with us through war and depression, and the building of the new parish house. Calmly he carries the burden, ever available when there is need or sickness, keeping on an even keel so that there is never dissension nor division. Now he has seen to completion the restoration of the old church to make sure that it is established as an historic monument which shall be the goodly heritage of the whole community.

The desire to build new churches in the latest architectural idiom is rivaled, at this time, by the desire to restore to their original condition those old churches which we are lucky enough to have saved. One sees, on all sides, this revaluation and the modern city is awakening to the need of beauty and open spaces and the value of historic continuity. Each city which undertakes such restoration, such as Pittsburgh or Sturbridge or Philadelphia, makes a telling argument for its neighbor to do likewise. Rochester is in the midst of such a restoration now. At this writing it seems more destructive than constructive but the community is awake and is making strides in the right direction.

One dream which may come true is what is planned for downtown sections such as the old Third Ward—not just better housing and the cleaning up of the mess which exists, but the making of promenade malls, of open

MARCHING FORWARD

spaces and a park around the city's oldest public building, old St. Luke's.

With that in view the church, too, has undergone restoration based on early records and photographs of the 1860's. With Mr. Harley McKee as consultant, some past changes have been eliminated and the church re-established much as our forefathers knew it. Mr. McKee, architectural historian of the University of Syracuse, has such great knowledge and fine color sense that the restoration is highly successful. Mr. Robert Bridges is the local architect and Mr. David Babcock, representing the vestry, has been giving of his time, thought and effort unstintingly. Even so, it might have been impossible of attainment without the work of three true craftsmen—Alfred Sleep, carpenter foreman of the John Pike Company; James Byrne, plasterer; and August Vetrano, painter.

There are at this time five downtown churches remaining—St. Luke's and Christ Church, and the First, Brick and Central Presbyterian Churches. Will they meet the challenge of the needs of the inner city? It requires money to secure the very best leadership, but it needs also the wills of those congregations to roll up their sleeves to prove that they want a better world and more vital evidence of religion and are willing to work for it.





REV. FREDERICK M. WINNIE, D.D.
Curate 1931-1932; Rector 1933 to—

EPILOGUE THE FUTURE

Does 1967 mark the end of a chapter or a beginning? An over-emphasis on the past is the besetting sin of longevity.

Are we in danger of such a backward look? The world, the community, life, are totally different than they were one hundred and fifty years ago. Can the church, if it be unchanging, minister as it has? Is our looking backward going to interfere in any way with our marching forward?

It has been said that the present and the future are in embryo in the past. We may try to ignore the past if we choose but we will always be bumping into it when we least expect to, for tomorrow is conditioned by yesterday. We cannot and must not live in the past but we can learn from it.

The mission of the church must adjust to conditions in which it finds itself, and it must grid itself to be the living force in those conditions that it was in the simpler life of the past.

In the old days this was a close-knit parish within walking distance of its parishioners. Today it is a downtown parish, serving a community which bears little likeness to Rochester-ville of the 1820's. In such changing conditions, the church is the one constant, though its needs are different.

Instead of the "Ruffled Shirt Ward," we are near business and industrial workers and inroads of Negroes and Puerto Ricans. We have had riots. There is unrest.

These newcomers to our city need the church perhaps MORE than the early members. Will we pick up the challenge and go forward to a wider service? Smugness may not be mentioned among the deadly sins but it is equally dangerous and we would be suffering from it if the bugle call be not answered.

If the present civic plans materialize, St. Luke's, restored to the state of the 1860's will be the center of a park-like development which will guarantee its survival as an historic monument and, hopefully, will give every Rochesterian the pride of a handsome heritage.

BISHOPS

DIOCESE OF NEW YORK:

Bishop Benjamin Moore, coadjutor 1801-1816

bishop 1815-1816

Bishop John Henry Hobart, coadjutor from 1811

bishop 1816-1830

Bishop B. T. Onderdonk, 1830-1861

DIOCESE OF WESTERN NEW YORK: Created in 1838

Bishop William H. De Lancey, 1839-1865

Bishop Arthur Cleveland Coxe, 1865-1896

Bishop William D. Walker, 1897-1917

Bishop Charles Henry Brent, 1918-1929

Bishop David Lincoln Ferris, 1929-1931

DIOCESE OF ROCHESTER: Created in 1931

Bishop David Lincoln Ferris, 1931-1938

Bishop Bartel H. Reinheimer, 1938-1949

Bishop Dudley S. Stark, 1950-1962

Bishop George W. Barrett, 1963-

RECTORS

THE REV. FRANCIS H. CUMING, D.D.

Dec. 1, 1820-April 1, 1829.

THE RT. REV. HENRY J. WHITEHOUSE, D.D., LL.D.

Dec. 6, 1829-May 5, 1844.

THE REV. THOMAS C. PITKIN, D.D.

July 14, 1844-July 12, 1847.

THE RT. REV. HENRY W. LEE, D.D., LL.D.

Jan. 1, 1848-Jan. 1, 1855.

THE REV. BENJAMIN WATSON, D.D.

April 29, 1855-Aug. 7, 1859.

THE REV. R. BETHELL CLAXTON, D.D.

Dec. 1, 1859-Sept. 24, 1865.

THE REV. HENRY ANSTICE, D.D.

May 13, 1866-May 1, 1897.

THE REV. ROB ROY MCGREGOR CONVERSE,
D.D., D.C.L., LL.D.

May 28, 1897-Sept. 20, 1915.

THE REV. SAMUEL TYLER, D.D.

June 1, 1916-1932

THE REV. FREDERICK M. WINNIE, D.D.

Curate 1931-1932

Rector 1933-

WARDENS

Nathaniel Rochester	1817-19
Samuel J. Andrews	1817-19, 21
George G. Sill	1820
William Atkinson	1820-27
John Mastick	1822-26
William Pitkin	1827-65
Silas O. Smith	1828-33
Vincent Mathews	1834-46
N. T. Rochester	1847-58, 66-68
William Brewster	1859-72
Gilman H. Perkins	1869-98
E. Darwin Smith	1873-83
James Brackett	1884-1903
Clinton Rogers	1899-1924
Henry B. Hathaway	1904-11
Eugene H. Howard, M.D.	1912-14
Josiah Anstice	1915-18
John M. Williams	1921-34
Edward B. Angell, M.D.	1925-47
Edwin C. Mason	1934-42
George H. Hawks	1942-49
Rochester H. Rogers	1947-63
C. Storrs Barrows	1949-63
Thomas R. White	1963-
James S. Wishart	1963-

CLERKS OF THE VESTRY

Roswell Babbitt	1817-20
N. T. Rochester	1831-32; 35-43
Henry E. Rochester	Nov. 1832, 33-44
E. Darwin Smith	1834
Thomas C. Montgomery	1845-54
Frederick A. Whittlesey	1855, 56, 62 and 74
Joseph A. Eastman	1857, 61, 79-83
Paul W. Garfield	1863-65
Edward A. Frost	1865 to Sept.
R. Hart Rochester	Sept. 1865
John P. Humphrey	1866-Feb. 67
Allen Ayrault	Feb. 1867-Apr. 67
Henry L. Churchill	1867, 68
William Eastwood	1869, 70
Thomas Raines	1871
Charles F. Smith	1872, 73
Edward P. Hart	1875, 76
Edward W. Williams	1877, 78
Alfred Ely	1884-88
Quincy Van Voorhis	1889-1904
Thomas W. Shannon	1905-32
Edward B. Angell, M.D.	
Rochester H. Rogers	
Thomas R. White	1939-53
James S. Wishart	1953-56
John H. Baker	1956-58, 62-67
Jerome C. Smith	1959
William P. Allen, Jr.	1960-62

VESTRYMEN

Roswell Babbitt	1817-22
Silas O. Smith	1817-27, 36, 40-42, 48
John Mastick	1817-21
Lewis Jenkins	1817-19
John C. Rochester	1817-19
Elisha Johnson	1817-20, 27
William Atkinson	1817-19
Oliver Culver	1817-19
Augustine G. Dauby	1820
Jared N. Stebbins	1820-21, 27
S. Melancton Smith	1820-22
James H. Gregory	1820-22
Caleb L. Clark	1821, 23, 24
John Swift	1821
William W. Mumford	1821-22, 24-26
Jonathan Child	1822, 24, 47, 50-53
William Pitkin	1822-26
Solomon Cleveland	1822, 24-25, 27
Elisha Taylor	1822
Elisha B. Strong	1823
John B. Elwood, M.D.	1823
Thomas H. Rochester	1823-26, 32, 33, 43
William P. Sherman	1823
Thomas Kempshall	1823
Burrage Smith	1824, 25
Giles Boulton	1825-27
Frederick A. Whittlesey	1826-41, 44, 46, 47
Thomas Eggleston	1828
Nathaniel T. Rochester	1828-31, 35-38
John T. Talman	1828-33, 42-45
Henry Scrantom	1828, 29, 45, 49
Benjamin Seabury	1828-31
Joseph Field	1829-35, 59-65

VESTRYMEN

Simeon Ford	1830
Vincent Mathews	1831-33
Walter White	1832, 33
Matthew Mead	1834-41, 45
Robert L. McCollum	1834
Seth C. Jones	1834-45
John Haywood	1834, 46, 48, 50, 51
John Allen	1835-42, 45
William Brewster	1836-38, 46, 47, 50
David Hoyt	1837-44, 47, 49
John Hawks	1839-43
Moses Dyer	1839
Graham H. Chapin	1842
Henry E. Rochester	1843, 44
Jonathan King	1843, 53, 54
Darius Cole	1843
William Kidd	1844, 49-50, 55-62
S. H. Packard	1844
Rufus Keeler	1845, 46, 49-51
E. Darwin Smith	1846, 47, 69-72
Ebenezer Watts	1846-48
Dellon M. Dewey	1846, 48, 49
Andrew J. Brackett	1847, 48
Thomas C. Montgomery	1848, 53, 54, 64-66
Ebenezer Griffin	1848-51, 54-57, 59-60
Edward Whalen	1848-54, 61, 62
N. B. Northrop	1849
William Churchill	1850, 51, 62, 63
Joseph A. Eastman	1851, 55-61, 63, 64, 79-86
Aaron Erickson	1851, 62-63
Azariah Boody	1852-53
Amon Bronson	1852, 61-69
Joseph L. Lucas	1852, 56, 58-61
Edward M. Smith	1852
Chauncey Tucker	1852

VESTRYMEN

John Fairbanks.....	1852, 53
Asa Sprague.....	1853, 54
John Crombie.....	1853, 54
Alfred Ely.....	1854-59, 83-92
John E. Tompkins.....	1854
Mortimer F. Reynolds.....	1855, 77, 79-81
Francis Gorton.....	1855, 56
Abram Karnes.....	1855, 63-64
Frederick A. Whittlesey.....	1855-62, 74
Roswell Hart.....	1856-51, 71-83
John H. Rochester.....	1857, 58
Martin S. Newton.....	1857, 67
Gilman H. Perkins.....	1858-61, 66-68
Edmund Lyon.....	1862-65
Nelson G. Hawley.....	1862-66
Paul W. Garfield.....	1863-64
Ebenezer E. Sill.....	1865-75
Thomas Hawks.....	1865-66
Edward A. Frost.....	1865, 67, 68, 89-99
John P. Humphrey.....	1866
R. Hart Rochester.....	1866
George G. Munger.....	1867, 68
Henry L. Churchill.....	1867-69
Thomas Button.....	1868, 69
Henry B. Hathaway.....	1868, 75-83, 91-1903
James R. Chamberlin.....	1869, 70, 73-75, 89-1904
Charles H. Chapin.....	1869-73
William Eastwood.....	1869-78, 81-88
James Brackett.....	1870-78, 82, 83
Isaac H. Ruliffson.....	1870
Edward W. Williams.....	1870-84
Thomas Raines.....	1871
Charles F. Smith.....	1871-77
George P. Wolcott.....	1876-80
Clinton Rogers.....	1878-98

VESTRYMEN

Mortimer C. Mordoff	1878, 79
Lorenzo Kelly	1881-83
Byron Holley	1884-87
A. J. Johnson	1884-88
E. Frank Brewster	1885-1907, 15
Quincy Van Voorhis	1887-1904
Josiah Anstice	1888-1914
William H. Smith	1892-1904
Eugene H. Howard, M.D.	1899-1911
W. J. Mandeville	1900-01
James E. Wolcott	Dec. 1900-05
Edward H. Vredenburg	1902-03
C. Walter Smith	1903-04, 06, 22-25
John M. Williams	1904-37
Francis G. Ferrin	1905-11, 21-27
C. Schuyler Davis	1905, 23-29
Seelye W. Little	1905-10
Thomas W. Shannon	1905-32
Thomas Hawks	1908-09
Harry C. Gorton	1908-15, 24
George C. Gordon	1910
Edward B. Angell, M.D.	1911-25
C. W. Oster	1912-14
George H. Hawks	1912-29
Paul Howard Converse	1916, 26
George F. Ames	1916
Frederick W. Oliver	1921-30
Frederick T. Pierson	1921-39
C. Storrs Barrows	1923-49
Rochester H. Rogers	1924-31, 46
Edgar A. Scheibe	1929-30
Milton Chapman, M.D.	1930-45
S. Park Harman	1927-31
Edwin C. Mason	1933
Thomas R. White	1932; 46-57

VESTRYMEN

Frederick T. Pierson, Jr.	1944-50
Oscar Rebhan	1942-50; 55-59
Edward W. Miller	1936-46
Reginald M. Curtis	1945-51, 61
Edwin R. Williamson	1932; 45-51
Theodore F. Hooker	1939; 48, 49, 58-61
Thomas R. White	1932; 46-49; 54-57
James S. Wishart	1946-52; 60-63
Thomas H. Hawks	1950-53
W. Bloss Daly	1950-52
John H. Baker	1952-55; 61-
William Kingston, Jr.	1953-59
Jerome C. Smith	1953-59
Malcolm S. Black	1954-57
William T. Curtice, Jr.	1954-57
P. Reginald Brant	1955-58
Frank O. B. Prickett	1955-58
Harry E. Cooper	1960
William P. Allen, Jr.	1959; 66-
Rudolf Kingslake	1959-62
John E. M. Williams	1960-63
Chester T. Owlett	1962-
Edward E. Maher	1963-
David L. Babcock	1963-
Edward K. Letzer	1964-
Maurice W. Sanford	1964-
Mrs. Horace L. Freeman	1965-
Mrs. Rudolf Kingslake	1965-

Records are not complete for the first one hundred and fifty years of St. Luke's history because some of them have been lost. The information presented here is as accurate as we can get it. If errors are found, they should be reported to the parish secretary. Please accept these with the understanding that they are subject to correction.

JAMES S. WISHART

